

THE BOOK OF BEGINNINGS

TRANSLATED BY
ALEXANDER MARLOWE. TH.D., S.T.D.

The Book of Beginnings

*A new translation of the
Book of Genesis
with special attention to its
poetic values.*

by
ALEXANDER MARLOWE,
TH.D., S.T.D.



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TO THE MEMORY OF MY FRIEND

the late

REVEREND JAMES M. GRAY, D.D.

*The great lover of God's Holy Word, and
faithful expounder of the Holy Scriptures,
is this translation affectionately dedicated.*

FOREWORD

I remember the day in 1919, when I first read Dr. Alexander Marlowe's book, *The Unthrown Stone*, and I still recall the sustained thrill that carried me along from the very first page to the last. The reading of the first long stanza convinced me that I was perusing the work of a poet of the first water, a true Seer, ranking with the foremost bards of the English-speaking world. In short, I realized that Dr. Henry van Dyke was right when he said: "Dr. Marlowe's *The Unthrown Stone* is unquestionably the greatest religious epic poem written in English since Milton penned *Paradise Lost*."

During the years I have lived in Boston, I have become intimately acquainted with Dr. Marlowe. I have read his numerous inspiring poems, and his many scholarly articles and essays, published both in religious and secular journals. I have listened to his powerful preaching in my own pulpit of the First Presbyterian Church of Boston, and elsewhere. I have visited him in his Londonderry home, and I have had the pleasure of being with him in his study. After years of intimate acquaintance I have observed what is known in wide circles, that he is not only a great and earnest poet, but also a scholar of high rank, and that in the truest sense of the word — a historian, a philosopher, a theologian, and a linguist.

Knowing the man as I do, I was therefore not at all surprised when Professor Robert Dick Wilson of Princeton told me that after having studied some of Dr. Marlowe's translations of the Psalms, he had suggested to him to undertake a translation of the Book of Genesis, for the purpose of bringing out the marvelous poetry hidden away in

the original Hebrew of that book. Dr. Wilson, one of the world's greatest authorities on Hebrew and the cognate languages, declared Dr. Marlowe to be a Hebrew scholar of great ability, one who has an unerring linguistic instinct which enables him to bring out the true and full meaning of the text.

At Professor Wilson's suggestion, Dr. Marlowe began his task of translating Genesis in 1923. He says: "I was quite aware that Dr. Wilson overestimated my ability as a Hebraist, so I undertook the job merely as an intellectual lark to be prosecuted in my spare time; but I soon found that the Holy Spirit of that Book gripped me, and I determined for my own spiritual benefit to finish it." Let me remark here that Dr. Marlowe is one of the most humble and shy persons I have ever known. Personally he has not the slightest idea of the magnitude of the task he has performed; nor is he, because of his inherent modesty, able to appreciate his own vast scholarship.

In my capacity of General Secretary of the Lord's Day League of New England, I visited the old historic Presbyterian Church of Londonderry, New Hampshire, of which Dr. Marlowe is the pastor, on October 31, 1930. A part of the afternoon I spent with him in his study, where he showed me the then half-finished manuscript of his translation. It was interesting to learn of his methods of working. He is an early riser, and is usually at his desk at five o'clock in the morning at the latest. Beside his typewriter-desk is a revolving shelf that holds the Bible in many languages, all of which he reads with ease. There was the Old Testament in Hebrew, and the New Testament in Greek, both severely worn from constant use, and the margin of almost every page full of copious notes. There was the Latin Vulgate, and several versions in English, including the Douay. Of other versions I saw three Danish, two Nor-

wegian, one Swedish, one French, one German, one Dutch, one Icelandic, and one Spanish. Strange enough, of all these versions he makes no use whatever for comparative study, in his work of translation. While at that task he confines himself solely to Edvardi van der Hooght's *Biblia Hebraica*, Gesinius's and Green's Hebrew grammars, several Hebrew lexicons, and Webster's Unabridged Dictionary, as he is afraid of being influenced by other versions in his rendering of the sacred text.

Dr. Marlowe finished his translation of Genesis early in 1935, and had thus been engaged in this task for a period of twelve years. Sometimes he would spend days in deciding on the true, literal rendering of a sentence. While he said that he at first "merely undertook the job as an intellectual lark," I understand him when he added: "I soon found that the Holy Spirit of the Book gripped me, and I determined for my own spiritual benefit to finish it." He is an earnest lover of God's Word, and believes wholeheartedly and unequivocally in its literal inspiration and infallibility. I know he has done this work prayerfully and with great devotion, being deeply conscious of his responsibility to God in performing it.

I write this "Foreword" with heartiness. I have read the finished manuscript with great enthusiasm, and I have tried to compare the text with the original, as well as with the Authorized Version. The style fitly expresses the sublime subject-matter of the first Book of the Bible, and the language is rich, clear, and vigorous, the language of a true poet. An exact literal rendering has been the translator's aim throughout; but whenever a word or a phrase has a double meaning, he does not hesitate to give the fuller parallel meaning, for to him the meaning of the Bible is the Bible.

THE BOOK OF BEGINNINGS will throw a great deal of light upon the text of the other current versions of the Book of Genesis. Ministers, theological professors, lovers of God's Word of every class, and all who make practical, spiritual use of the Bible, will in time come to treasure this volume.

ROBERT WATSON (Ph.D., S.T.D., LL.D., D.D.)

—late general secretary of the Lord's Day League
of New England

Boston, Massachusetts,

June 10, 1935.

A WORD FROM DR. WATSON'S WIDOW

Tenafly, New Jersey, August 16, 1938

My dear Dr. Marlowe:—

I am rejoiced to have you use the foreword, written by Dr. Watson three years ago, because I feel he is "yet speaking" a word for Him, "whose he was and whom he served."

Very sincerely,

Mrs. Robert Watson.

AN INTRODUCTION

The great King James Version of the Holy Bible has been the most highly treasured possession of the Anglo-Saxon people for more than three hundred years. No man has a right to question or criticize the remarkable and scholarly work done by those translators, unless he is capable of making a more acceptable translation himself. But the difficulty is that men who are capable of an adequate translation of the Old Testament are strongest in their praise of the King James Version.

In presenting this new translation of Genesis, the author offers to the Christian public a transliteration from the Hebrew into English that should be an *aid* in the study of the Authorized Version. The scholarship of Dr. Marlowe is unquestioned. Dr. Marlowe is so deeply grounded in the Hebrew and cognate languages as to make him an acceptable authority wherever authorities gather. Since the passing of the eminent Dr. Robert Dick Wilson, we have not had a more able Hebrew scholar in America than Dr. Alexander Marlowe.

In presenting his translation of Genesis under the title of **THE BOOK OF BEGINNINGS**, this scholar and poet has preserved the form of the Hebrew structure in a fashion that we have never seen in any other translation. This book should be invaluable to every pastor, teacher, and student of the English Bible. In no sense of the word displacing the Authorized translation, it will nevertheless explore for the reader the byways and collateral issues with which the text of Genesis teems. We predict for all who

read this book hours of deep joy as they discover new light on the old passages.

Trained in several universities, a master of languages, Dr. Marlowe was raised by the hand of the Lord for such a task as he has here completed. It is an honor to have this book issued as an official publication of the Research Science Bureau.

HARRY RIMMER.

Duluth, Minn.

PREFACE

A few explanatory statements need to be made concerning the origin of this translation of the Book of Genesis.

About twelve years ago I began, especially for my own personal edification, a translation of "The Psalms," and submitted a part of my work for criticism to a friend, Professor Robert Dick Wilson, then a member of the faculty of the Princeton Theological Seminary. Dr. Wilson was regarded in America and abroad as the greatest master of Hebrew and the cognate languages on this side of the Atlantic. Consequently it meant much to me — who, compared with him, was the merest amateur — to receive his friendly criticism of my work, together with the following words of encouragement:

"It does not very often happen that a professional poet is also a Hebrew scholar. I trust you will finish your translation of the Psalms; but I should be very eager to see from your hand a translation of the Book of Genesis. It would be interesting to observe how its numerous passages of stupendous poetry, hidden in the original Hebrew, would appear, re-clothed in your English version. I hope you will undertake the task."

Though painfully aware that Professor Wilson over-estimated my ability as a Hebraist, as well as my knowledge of the cognate languages, the generous suggestion from this intellectual giant, quoted above, has emboldened me to offer this translation of Genesis for publication, in the humble hope that a different rendering of the original may at least serve as a stimulant to the study of the Authorized Version, and perhaps of the Hebrew Text.

The reader will at a glance observe certain peculiarities in this version. The common chapter and verse system has been abandoned, and a different plan of division, with chapter-headings, substituted. Whenever, as often happens in the Hebrew idiom, a word, or a phrase, has a striking double meaning, a fuller rendering is given. Ever since I became familiar with the original language of the Old Testament, I have always regretted that any attempt to translate the various names of God was ever made. They should have been printed in transliteration. In order to retain the beautiful progressive unfolding of God's attributes through His names, I have followed this plan. For the benefit of the lay reader I will here offer an explanation of the divine names which occur in Genesis.

The word "Elohim," translated "God" throughout the Old Testament, is a uni-plural noun, in which the Biblical doctrine of the Trinity is found latent, and expresses particularly the ideas of strength and faithfulness. The name "Jehovah," or "Jahweh," was especially God's covenant-name in His dealings with Israel. It literally signifies: "He that is what He is." But the Hebrew word "Havah," from which this name is formed, means both "to exist," and "to become,"—that is: to become more fully known. Hence the full etymological meaning of "Jehovah" is: "the Self-Existent One who reveals Himself." The common translation "Lord," does not at all express this name; hence the revisers have—though somewhat timidly—transliterated it. The Hebrew name "Adonoi," means "Lord," in the sense that the Lord is absolute Master of all. The rendering in many versions of the great compound name "El Shaddai" as "Almighty God," is particularly unsatisfactory. The primary meaning of the word "El" is "Absolute Strength," "the Lasting One," "the Eternal One," and signifies sufficiently the almightiness of God. But that leaves unexplained the qualifying word "Shaddai," formed from the Hebrew

word "Shad," which means "the breast," and is always used for the breast of a woman. Hence the meaning of "Shaddai" is "the Breasted One," that is: the Sustainer, the Nourisher, the Satisfier, the Strength-Giver, the Shedder-forth of all spiritual and temporal blessings, in short: the strong and all-sufficient Giver. In this sense the name indicates God as the Upholder and Reconstructor; but elsewhere in the Old Testament (Isa. 13:6; Joel 1:15;) the term points to His absolute holiness in the exercise of His judicial and punitive power, as the One who eradicates sin and its works. The name refers to the potency of His holiness and love, and combined with His promises affords the basis of faith. "El Elyon" means "the Highest God," or "the Most High God," especially as "the possessor of heaven and earth," who exercises the authority of His dominion in both spheres. "El Olam" means "the God of the Eternal Ages," that is: the God of eternity past, and of eternity future, and as such He is the unsearchable One, the God of the mysteries of secret things.

I also decided to retain Satan's descriptive name "Nahash," in the third chapter, because there are more significant ideas latent in that term than in that of "serpent." The word "Nahash" signifies "to hiss," or "to sting," and perhaps in a primary sense: "keen sight," or "intuition." It also has the secondary meaning of "shining splendor." When St. Paul draws a comparison between the seduction of the Corinthians by false teachers, and the seduction of Eve by Satan (2 Cor. 11: 13-15) he asserts that the Adversary, on that occasion, transformed himself into "an angel of light." In this connection we remember that another Hebrew name for a certain species of serpent is "Saraph" — in the plural "Saraphim" — the same name which designates an order of angels. The scriptural indication, then, is that Satan, "the Nahash," at the time of the temptation of Eve,

presented himself as a glorious winged Seraph, of luminous, burning, and glowing appearance.

In offering this translation of "The Book of Beginnings" to the Christian reader, I am fully persuaded that no independent version will ever be produced which will be more adapted to the genius of the English language than that of the King James Version. If this present work may serve to throw light upon its text, and as an incentive to a more earnest study of it, my efforts will bear the desired fruits.

ALEXANDER MARLOWE

The Book of Beginnings

THE CREATION

In the beginning the Elohim created the heavens and the earth.

THE RESTORATION

Then the earth became desolate and empty; and darkness dwelt upon the face of the roaring deep. But the Spirit of the Elohim was brooding gently upon the face of the waters.

Then said the Elohim: Let there be light. And there was light. And the Elohim saw that the light was good; and the Elohim made separation between the light and the darkness. And the Elohim called the light Day, and the darkness he called Night. And it was evening, and it was morning, the first day.

Then said the Elohim: Let there be a vaulted expanse between the waters, and let it continue to separate the waters from the waters. And the Elohim made the vaulted expanse, and made separation between the waters which are above the vaulted expanse, and the waters which are beneath the vaulted expanse. And thus it was accomplished. And the Elohim called the vaulted expanse Heaven. And it was evening, and it was morning, the second day.

Then said the Elohim: Let the waters beneath the skies be massed together into one place, and let the dry earth-soil appear. And thus it was accomplished. And the Elohim called the dry earth-soil Land; and the collection of waters he called Seas. And the Elohim saw that it was good.

Then said the Elohim: Let the land sprout the tender green things, herbs seeding their own seed, the fruit-trees, multiplying fruit, each after its kind, having its seed in itself, upon the earth. And thus it was accomplished. And

the land sprouted the tender green things, herbs, seeding their own seed, each after its kind; and trees, multiplying fruit, containing their own seed, each after its kind. And the Elohim saw that it was good. And it was evening, and it was morning, the third day.

Then said the Elohim: Let there be light-bearers in the vaulted expanse of the heavens, to make separation between the day and the night; and let them be the signs for the appointed times, and for days and years; and let them be the light-givers in the vaulted expanse of the heavens, to shine upon the earth. And thus it was accomplished. For the Elohim had made the two great light-bearers, the greater light-giver to rule the day, and the lesser luminary to rule the night, and also the stars. And the Elohim gave them unto the vaulted expanse of the heavens to shine upon the earth, and to rule over the day, and over the night, and to make separation between the light and the darkness. And the Elohim saw that it was good. And it was evening, and it was morning, the fourth day.

Then said the Elohim: Let the waters teem with the swarms of the crawlers that have the breath of life, and let winged things fly above the earth, upon the face of the vaulted expanse of the skies. And the Elohim created the great sea-monsters, and every living, breathing creature that creepeth, with which the waters abound, after their kind, and every flying thing that hath wings, after its kind. And the Elohim saw that it was good. Then the Elohim blessed them, and said: Be fruitful, and multiply, and fill the waters in the seas, and let the flying things multiply in the earth. And it was evening, and it was morning, the fifth day.

Then said the Elohim: Let the earth bring forth living, breathing things after their kind, the tame creatures, and

the creeping things, and the wild beasts of the land after their kind. And thus it was accomplished. And the Elohim made the wild beasts of the land after their kind, and the tame creatures after their kind, and every creeper of the earth-soil after its kind. And the Elohim saw that it was good.

THE CREATION OF MAN BY THE DIVINE TRINITY

Then said the Elohim: We will make man in our image, after our likeness; and they shall rule over the fish of the seas, and over the flying things of the skies, and over the tame creatures, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Elohim created man in his image; in the image of the Elohim created he him; male and female created he them. And the Elohim blessed them, and the Elohim said unto them: Be fruitful, and multiply, and fill the earth, and subdue it; and rule over the fish of the seas, and over the flying things of the skies, and over every living thing that moveth upon the earth.

Then said the Elohim: Behold, I give unto you every herb, seeding its own seed, which is upon the face of all the land, and every tree, seeding its own seed, in which is the fruit of the tree. They shall be unto you for food. And to every beast of the earth, and to every flying thing of the skies, and to every thing that creepeth upon the earth, in which is the breath of life, I give every green herb for food. And thus it was accomplished.

Then the Elohim saw everything that he had made, and lo, it was exceedingly good. And it was evening, and it was morning, the sixth day.

Thus the heavens and the earth, and all their host, were perfected. And on the seventh day the Elohim had consummated his work which he had made; and he rested on the seventh day from all his work which he had done. Then the

Elohim blessed the seventh day, and hallowed it; for on it he ceased from all his work which the Elohim had created and done.

THE CREATION OF PARADISIAC MAN

This is the history of the origins of the heavens and the earth when they were created, in the day that Jehovah the Elohim made the earth and the heavens, and of every plant of the field before it was in the land, and of every herb of the field before it sprouted. Now Jehovah the Elohim had not yet caused it to rain upon the land, and there was not yet a man to till the ground; but a vapour rose from the earth, and watered the whole surface of the soil.

Then Jehovah the Elohim formed the man of the clay from the soil, and breathed into his nostrils the breath of lives. And thus the man became a living soul.

THE EARTHLY PARADISE

And Jehovah the Elohim had planted a garden toward the east in the Realm of Delight of the primeval land; and there he placed the man whom he had formed. And Jehovah the Elohim caused to grow out of the soil every tree, fair to the sight, and good for food. Also, in the midst of the garden he had planted the Tree of Life, and the Tree of Knowledge of Good and Evil. And a river rose from its source in the land of Eden to water the garden. Afterwards it was parted, and became four head-streams. The name of the first is Pishon, the one that windeth through the whole land of Havilah, where the gold is. And the gold of that land is exceedingly fine. There also is the Bedolah-pearl, and the precious Shoham-stone. And the name of the second river is Gihon, the one that windeth through the whole land of Cush. And the name of the third river is Hiddekel, the one which goeth before the land of Asshur. And the fourth river is Perath.

And Jehovah the Elohim took the man, and placed him in the garden in the Realm of Delight, to abide there to cultivate it, and to guard it. And Jehovah the Elohim commanded the man, saying: Of every tree in the garden thou mayest eat; yea, thou mayest eat freely. But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it; for in the day of thy eating, dying thou becomest, and thou shalt die the death.

THE COMING OF THE SHE-MAN

And Jehovah the Elohim said: It is not good for man to be in a solitary state. I will make him a helpmate adapted to him. And Jehovah the Elohim had formed out of the soil every beast of the field, and every flying thing of the skies; and he impelled them unto the man to see what he would call each of them; and whatsoever the man called each living thing, that was the name of it. And the man gave names to all the tame creatures, and to the flying things of the skies, and to every wild beast of the field. But for Adam was not found a consort, adapted to him.

And Jehovah the Elohim caused a profound trance to fall upon the man, and he slept. And he took one of his ribs, and closed up the flesh in its place. And Jehovah the Elohim builded the rib, which he had taken from the man, into a woman, and impelled her unto the man. And Adam said: This time it is bone of my bones, and flesh of my flesh. This one shall be called a she-man, for out of the man was she taken. Therefore shall a man leave his father and his mother, and shall cling steadfastly unto his wife, and they shall be one flesh. And they were both naked, Adam and his wife, and they were not ashamed before one another.

THE TEMPTATION AND THE FALL

Now Nahash, the hissing Stinger, was more crafty than any beast of the field which Jehovah the Elohim had made. And he said unto the woman: Is it really possible that the

Elohim hath said: Ye shall not eat of every tree of the garden? And the woman said unto Nahash: We may eat of the fruit of the trees in the garden; but concerning the fruit of the tree which is in the midst of the garden, the Elohim hath said: Eat not thereof, and touch it not, lest ye die.

Then said Nahash unto the woman: Surely, ye shall neither become dying, nor die; but the Elohim knoweth, that on the very day ye eat of it, then shall your eyes be opened, and ye shall be, even as the Elohim, able to know good and evil.

And the woman gazed at the tree with exceeding longing, perceiving that it was good for food, and that it was a delight unto the eyes, and a tree to be yearned for if one would acquire insight. So she took of its fruit, and she did eat. And she gave also unto her husband with her, and he did eat. And the eyes of both of them were opened, and they knew each other in their nakedness. Then they stitched together leaves of the fig-tree, and made themselves girdles.

THE LOST PARADISE, AND THE FIRST MESSIANIC PROMISE

And they heard the thunder-peals of the voice of Jehovah the Elohim, sounding through the garden in the winds of the evening. And the man and his wife hid themselves from the face of Jehovah the Elohim amongst the trees of the garden. And Jehovah the Elohim called unto Adam, and said unto him: Where art thou? And he said: I heard the sound of thy voice in the garden, and I feared. Then did I hide myself, because I was naked. And he said: Who hath made known unto thee, thy nakedness? Hast thou eaten of the tree concerning which I commanded thee that thou shouldst not eat? And Adam said: The woman, whom thou didst give me to be with me, she gave me of the tree, and I did eat. Then Jehovah the Elohim said unto the woman:

What is this that thou hast done? And the woman said: Nahash deceived me, and I did eat. Then said Jehovah the Elohim unto Nahash: Because thou hast done this, be thou accursed from among all the tame creatures, and from among all the wild beasts of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will cause enmities between thee and the woman, and between thy seed and her SEED. He shall crush thy head; but thou shalt sting his heel.

Unto the woman he said: Multiply, yea, make abundant, will I thy travail in thy pregnancy. In agony shalt thou bring forth children, and thy yearning desire shall be unto thy husband; but he shall rule over thee.

And unto the man he said: Because thou hast obeyed the voice of thy wife, and hast eaten of the tree concerning which I commanded thee, saying: Thou shalt not eat of it, let the earth be accursed for thy sake. Through distress shalt thou eat of it all the days of thy life. Thorns and thistles shall it bear unto thee; and thou shalt eat the herbs of the field. In the sweat of thy face shalt thou eat thy bread, until thou return to the ground, out of which thou wast taken, for dust thou art, and into dust shalt thou return.

And Adam called the name of his wife Eve, because she was the Mother of Life. And Jehovah the Elohim made for Adam and for his wife garments of skin, and clothed them.

And Jehovah the Elohim said: Behold, the man has become as one of us, to know good and evil. But now, lest he shall stretch forth his hand, and take also of the Tree of Life, and eat, and live forever . . . !

Then Jehovah the Elohim banished him from the garden in the Realm of Delight, to be a slave of the soil from which he was taken. So he drove out the man, and he caused to dwell in the Shekinah glory, before the garden of Eden, the Cherubim with the sword of flame, which turned hither and thither, guarding the way of the Tree of Life.

THE FIRST MURDERER AND THE FIRST MARTYR

And Adam knew Eve his wife. And she conceived and gave birth to Cain, and said: I have obtained a man, even Jehovah. And she continued to bear, and brought forth Abel his brother. And Abel was the shepherd of a flock; but Cain was a tiller of the soil.

And it came to pass at the end of certain days, that Cain brought an offering unto Jehovah of the fruit of the soil. And Abel also brought an oblation of the firstlings of his flock, even the fattest thereof. And Jehovah looked with earnest pleasure unto Abel, and unto his sacrifice; but considering Cain and his offering, his eye kindled no fire. Then Cain was inflamed with burning anger, and his countenance was downcast. And Jehovah said unto Cain: Why art thou on fire with wrath? And why is thy face sullen? If thou doest good, shalt thou not lift up thy head as the pre-eminent one? But if thou doest not good, sin croucheth at the door. Yes, after thee it lusteth; but thou shalt rule over it.

And Cain said unto Abel his brother: Let us go forth. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And Jehovah said unto Cain: Where is Abel, thy brother? And he answered: I know not. Am I the guardian of my brother? But he said: What hast thou done? The voice of the blood of thy brother, and the voice of the unborn multitudes which should have proceeded from him, are crying unto me from the soil. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand. When thou tillest the soil, it shall not add its former strength in its yieldings unto thee. A trembling fugitive and a wanderer shalt thou be in the land.

Then Cain said unto Jehovah: Great is my iniquity, and beyond my strength to bear. Behold, thou hast driven me

out this day from the face of the soil. Yea, from thy face must I hide myself. And I shall be a trembling fugitive and a wanderer in the land. And it shall be so, that whosoever findeth me, will slay me. But Jehovah said unto him: Therefore, any one who shall slay Cain, shall suffer vengeance seven-fold. And Jehovah appointed a sign unto Cain, that no one finding him should smite him dead. And so Cain departed from the face of Jehovah, and dwelt in the Land of Wanderings, eastward from Eden.

THE LINE OF CAIN

And Cain knew his wife, and she conceived and gave birth unto Hanoch. And he was building a city, and he called the name of the city after the name of his son Hanoch. And unto Hanoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Lamech. And Lamech took unto himself two wives. The name of the one was Adah, and the name of the other was Zillah. And Adah gave birth unto Jabal; he is the father of such as dwell in tents and have herds. And the name of his brother was Jubal; he is the master of all who play upon the harp and upon the flute of delight. And Zillah, she also conceived, and gave birth to Tubal-Cain, a forger and sharpener of all manner of implements of brass and iron. And the sister of Tubal-Cain was Naamah. And Lamech sang unto his wives:

Beauty, and thou, whose name is
A Sounding Song in the Shadow,
Hearken unto my voice!
Ye wives of Lamech, unto my speech give ear:
For, because he wounded me, a man have I slain,
And a youth because he struck me a blow.
If seven-fold avenged be Cain.
Truly, Lamech seventy times seven.

THE LINE OF SETH

And Adam again knew his wife, and she gave birth to a son, and called his name Seth; for the Elohim, she said, hath compensated me with another, and permanent, seed, instead of Abel, whom Cain slew. And to Seth himself also a son was born; and he called his name Enosh. Then it was that men began to call upon the name of Jehovah, and to proclaim him.

These are the birth-records of man. In the day that the Elohim created man, in the likeness of the Elohim made he him. Male and female created he them. And in the day of their creation, he blessed them, and called their name Man.

And Adam lived a hundred and thirty years, and begot a son in his likeness, after his image; and he called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years; and he begot sons and daughters. And all the days of Adam which he lived, were nine hundred and thirty years. And he died.

And Seth lived a hundred and five years, and begot Enosh. And Seth lived, after he begot Enosh, eight hundred and seven years, and begot sons and daughters. And all the days of Seth were nine hundred and twelve years. And he died.

And Enosh lived ninety years, and begot Kenan. And Enosh lived, after he begot Kenan, eight hundred and fifteen years, and begot sons and daughters. And all the days of Enosh were nine hundred and five years. And he died.

And Kenan lived seventy years, and begot Mahalalel. And Kenan lived, after he begot Mahalalel, eight hundred and forty years, and begot sons and daughters. And all the days of Kenan were nine hundred and ten years. And he died.

And Mahalalel lived sixty-five years, and begot Jared. And Mahalalel lived, after he begot Jared, eight hundred and thirty years, and begot sons and daughters. And all the

days of Mahalalel were eight hundred and ninety-five years. And he died.

And Jared lived a hundred and sixty-two years, and begot Enoch. And Jared lived, after he begot Enoch, eight hundred years, and begot sons and daughters. And all the days of Jared were nine hundred and sixty-two years. And he died.

And Enoch lived sixty-five years, and begot Methuselah. And Enoch walked with the Elohim, after he begot Methuselah, three hundred years, and begot sons and daughters. And all the days of Enoch were three hundred and sixty-five years. And Enoch walked with the Elohim; and he was found no more; for the Elohim had translated him.

And Methuselah lived a hundred and eighty-seven years, and begot Lamech. And Methuselah lived, after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters. And all the days of Methuselah were nine hundred and sixty-nine years. And he died.

And Lamech lived a hundred and eighty-two years, and begot a son. And he called his name Noah, saying: This one shall be a bringer of rest unto us in our doings, and in the toil of our hands, which we suffer from the soil, which Jehovah hath cursed. And Lamech lived, after he begot Noah, five hundred and ninety-five years, and begot sons and daughters. And all the days of Lamech were seven hundred and seventy-seven years. And he died.

And Noah was the son of five hundred years. Then Noah begot Shem, Cham, and Japheth.

THE SONS OF GOD AND THE DAUGHTERS OF MEN, AND THE NEPHILIM

And it came to pass, when men began to multiply on the face of the earth, that daughters were born unto them. And the sons of the Elohim regarded with lustful eyes the

daughters of men, and saw that they were beautiful; and they took unto themselves wives of all such from among them, in whom they had pleasure. Then said Jehovah: My Spirit shall not for ever strive to abide in man, as within a sheath, for through his straying he has become but flesh; but the days of his respite shall be a hundred and twenty years.

Now the Nephilim, the great fallen assailants, were on the earth in those days. Moreover, after the sons of the Elohim went in unto the daughters of men, and these gave birth unto their offspring, their children became those mighty ones, who were of old, men of abiding names.

And Jehovah saw that the iniquity of man was great upon the earth, and that all the devices of the thoughts of his heart were only evil every day. Then Jehovah rued, with fierce rage, that he had created man upon the earth; yea, it grieved him in his heart. And Jehovah said: I will wipe out man, whom I have created, from the face of the soil; and because of man, the beasts, and the creeping things, and the birds of the skies; for it rueth me that I have made them. But Noah found grace in the eyes of Jehovah.

THE CALLING OF NOAH AND THE BUILDING OF THE ARK

These are the birth-records of the family of Noah. Noah was a righteous man, and blameless among his contemporaries; for Noah walked with the Elohim. And Noah begot three sons, Shem, Cham, and Japheth. And the earth was corrupt before the face of the Elohim; and the land was filled with violent wrongdoers. Then the Elohim beheld the earth, and, lo, it was degenerated; for the conduct of all flesh upon the earth had become depraved in its way.

Then said the Elohim unto Noah: The end of all flesh cometh up before my face; for their presence is filling the earth with outrageous iniquity. Therefore, behold, I will destroy them; yea, even the very land. Make thee an ark of gopher wood. Little cabins shalt thou make in the ark, and thou shalt cover it with a coating of pitch within and without. And this is the way that thou shalt make it: three hundred cubits shall be the length of the ark; fifty cubits the breadth of it; and the height of it thirty cubits. Thou shalt make light-holes in the ark, and thou shalt finish the ark above with a top, the height of a cubit. And the doors of the ark shalt thou set in the side thereof. Thou shalt make it with a lower, a second, and a third deck.

And behold, I, even I, am bringing a cataclysmic flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under the skies; and all that is on the land shall expire. But my covenant with thee, even I will make it stand. And thou shalt go into the ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee. And of every living thing of all flesh, thou shalt bring a pair of each kind into the ark, to keep them with thee for the restoration of life; male and female shall they be. Of the birds after their kind, and of the tame creatures after their kind, and of all creepers of the soil after their kind, a pair of each shall enter in with thee, that they may be kept alive. And take thou unto thee of all kinds of food that may be eaten, and store it with thee, that it may be for nourishment for thee and for them. And Noah did all this; according to all that Elohim had commanded him, so he did.

THE ENTERING OF THE ARK

And Jehovah said unto Noah: Enter thou and all thine house into the ark; for thee have I seen righteous before my face in this age. Of all the tame beasts that are clean, thou shalt take unto thee seven and seven, the male and his fe-

male; and of the tame beasts that are not clean, one pair of each, the male and his female. Likewise of the birds of the skies, seven and seven, male and female, to keep alive seed upon the face of all the land. For on the seventh day from this, will I cause it to rain upon the earth for forty days and forty nights; and I will wipe out every living thing that standeth erect, which I have made, from off the face of the soil.

And Noah did according unto all that Jehovah had commanded him. And Noah was the son of six hundred years, when the flood of waters came upon the land. And Noah, and his sons, and his wife, and the wives of his sons with him, went into the ark, from the face of the waters of the flood. Of all the tame beasts that are clean, and of the tame beasts that are not clean, and of the birds, and of all that creepeth upon the land, there were impelled two and two unto Noah in the ark, the male and the female, even as the Elohim had commanded Noah.

THE FLOOD AND THE DOOM

And it came to pass on the seventh day, that the waters of the flood came upon the land. In the six hundredth year of the life of Noah, in the second month, in the seventeenth day of the month, on this very day were all the fountains of the great abyss suddenly torn open with a tremendous cleaving, and the sluices of the skies were opened, pouring forth cataracts. And a body of dense, heavy torrents rushed down upon the earth forty days and forty nights.

In the very heart of that day, Noah, and Shem, and Cham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, entered into the ark; they, and every wild beast after its kind, and all the tame creatures after their kind, and every creeper that creepeth upon the ground, after its kind, and every bird after its

kind, every flying thing having wings. And they were impelled into the ark unto Noah, two and two of all flesh, wherein was the breath of life. And they that entered in, entered male and female of all flesh, even as the Elohim had commanded him. And the protection of Jehovah closed in upon him round about.

Then came the flood forty days upon the land; and the waters increased, and lifted up the ark, and it rose high above the land. And the waters prevailed with mighty and terrible force, and increased greatly upon the land; and the ark floated here and there upon the face of the waters. And the rampant waters rose with conquering might upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits above them did the waters prevail, and the mountains were hidden. Then all flesh that moved upon the land gasped out its breath, both the birds, and the tame creatures, and the wild beasts, and every crawler that crawleth upon the land, and every man. All in whose nostrils was the breath of the spirit of life, even all that was on the dry land, died. Thus he wiped out every thing that stood up, which was upon the face of the soil, from man to the tame creatures, and even to the creeping things, and to the birds of the skies. And they were blotted out from the land; and Noah only remained, and they that were with him in the ark. And the might of the waters prevailed upon the land a hundred and fifty days.

THE CEASING OF THE FLOOD AND THE DRYING OF THE LAND

And the Elohim had imprinted on his mind Noah, and all the wild beasts, and all the tame creatures, that were with him in the ark. And the Elohim caused a wind to rush over the earth, and the waters became quiet, and subsided with murmurings. And the fountains of the abyss, and the

sluices of the skies were shut; and the torrents from the heavens were restrained. And rolling to and fro, the waters turned back from the earth; and after the passing of a hundred and fifty days, the waters had decreased. And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. And the waters moving to and fro, continued to diminish, until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains became visible.

And it came to pass at the end of forty days, that Noah opened the skylight of the ark which he had made. And he let out a raven, which flew forth, going and returning, until the waters were dried up upon the land. Then he sent forth a dove from himself, to see if the waters had become shallow upon the face of the soil. But the dove found no place where she might rest the sole of her foot, and she returned to the ark unto him, for the waters were yet upon the face of all the land. And he stretched forth his hand to receive her, and cause her to come to him into the ark. And he patiently abode yet other seven days, and once again he sent forth the dove from the ark. And the dove came unto him at eventide; and, lo, she had in her mouth a newly-plucked olive-twigg. Then Noah perceived that the waters were shallow upon the land. And he waited patiently yet other seven days, and let out the dove; and she returned to him no more.

And it came to pass in the six hundredth and first year of the life of Noah, in the first month, upon the first day of the month, that the waters were dried up upon the land. Then Noah removed the upper deck of the ark, and looked about, and, behold, the face of the soil was drying. And in the second month, on the seven and twentieth day of the month, the land was wholly dry.

THE LEAVING OF THE ARK

And the Elohim spoke unto Noah, saying: Come forth from the ark, thou, and thy wife, and thy sons, and the wives of thy sons with thee. Bring forth with thee every living thing that is with thee, of all flesh, both the birds, and the tame creatures, and every creeper that creepeth upon the land. And let them teem abundantly upon the land, and become fruitful, and multiply upon the earth. And Noah came forth, and his sons, and his wife, and the wives of his sons with him. Every living thing, every creeper, and every bird, and whatsoever moveth upon the land, these, according to their families, came forth out of the ark.

THE FIRST TYPICAL COVENANT, AND
THE TOKEN OF THE RAINBOW

And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered fiery ascension-sacrifices upon the altar. And Jehovah smelled an odour of rest; and Jehovah said unto the heart of Noah: I will not again multiply curses on the soil on account of man, though the schemes of the heart of man are evil from his youth; and I will not again hereafter smite all that liveth, even as I have done. Henceforth, through all the ages of the earth, seed-time and harvest, cold and heat, summer and winter, and day and night, shall not cease.

And the Elohim blessed Noah and his sons, and said unto them: Be fruitful, and multiply, and fill the earth. And fear of you, and terror of you, shall be upon every beast of the land, and upon every bird of the skies, upon all that creepeth upon the soil, and upon all the fishes of the sea. Into your hands are they to be given. Every thing that moveth and liveth shall be food for you; even as I gave you the green herb, have I given you all these. Only flesh containing its soul, which is its blood, ye must not eat. On the

contrary, your blood will I require, in order to protect your lives; from every beast will I require it, and from the hand of man; yea, from every hand, though it be the hand of his brother, will I require the life of man. Whosoever shall shed the blood of man, although he was made in the image of the Elohim, by the command of man shall his blood be shed. And you, be ye fruitful, and increase; abound upon the earth, and multiply therein.

And the Elohim spoke unto Noah, and unto his sons with him, saying: And I, behold, even I, confirm my covenant with you, and with your offspring after you; and with every living being that is with you, of the birds, of the tame creatures, and of every beast of the land with you, from all that came out of the ark, to every beast that is upon the earth. Yea, thus I confirm my covenant with you, that all flesh shall no more be exterminated by the waters of a flood; neither shall there again come a flood to devastate the earth.

And the Elohim said: This is the sign of the covenant which I appoint between myself and you, and every living being that is with you, for perpetual ages. My bow have I appointed in the clouds, and it shall be the sign of the covenant between me and the earth. And it shall come to pass, when I clothe with clouds the skies above the earth, that the bow shall be seen in the clouds; and I will imprint upon my mind my covenant, which is between me and you, and every living being of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the clouds, and I will look upon it, and call to mind the age-enduring covenant between the Elohim and every living being of all flesh that is upon the earth. And the Elohim said unto Noah: Behold, this is the sign of the covenant which I have confirmed between myself and all flesh that is upon the earth.

THE PROPHECY OF NOAH

And the sons of Noah, who came forth from the ark, were Shem, and Cham, and Japheth; and Cham was the father of Canaan. These three were the sons of Noah; and from them was mankind dispersed over the whole land. And Noah began to be a man of the soil; and he planted a vineyard. And he drank of the wine, and became drunk, and exposed himself among the tents. And Cham, the father of Canaan, gazed upon his father's shame, and proclaimed it to both of his brothers outside. Then took Shem and Japheth a robe, and both laid it upon their shoulders, and walking backward, they covered the indecency of their father; and their faces were turned away, and they saw not the nakedness of their father. And Noah awoke from his wine, and learned what his baser son had done unto him.

Then he said:

Cursed be Canaan.

A slave of slaves shall he be unto his brethren.

And he said:

Blessed be Jehovah, the Elohim of Shem;

And let Canaan be a slave unto him.

The Elohim shall extend the realms of Japheth;

But the Shekinah of the Elohim

Shall tabernacle in the tents of Shem;

And Canaan shall be his slave.

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years. And he died.

JAPHETH

These are the birth-records of the sons of Noah, of Shem, Cham, and Japheth. Unto them sons were born after the flood. The sons of Japheth were: Gomer, and Magog, and

Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer were: Ashkenaz, and Riphath, and Togarmah. And the sons of Javan were: Elishah, and Tarshish, Kittim, and Dodanim. From the dispersion of these were the isles and coasts of the Gentiles peopled in their lands, each according to its language, according to their families, in their nations.

CHAM

And the sons of Cham were: Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush were: Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah. And the sons of Raamah were: Sheba, and Dedan. And Cush begot Nimrod; he began to be a mighty tyrant in the land. He was a terrible subjugator, defiant before the face of Jehovah; wherefore it is said: Even as Nimrod, the giant hunter, presumptuous in the presence of Jehovah. And the original seats of his empire were Babel, and Erech, and Accad, and Calneh, in the land of Shinar. From this land he invaded the realm of Asshur, where he built Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah. These constitute the one great city.

And Mizraim begot Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, from whom the Philistim and the Caphtorim emigrated. And Canaan begot Zidon, his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterwards the families of the Canaanites were spread abroad. And the border of the Canaanites was from Zidon, towards Gerar, unto Gaza; and towards Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Cham, after their families, after their tongues, in their lands, and in their nations.

SHEM

And to Shem also were children born. He was the ancestor of all the children of Heber, and the brother of Japheth the great. The sons of Shem were: Elam, and Asshur, and Arpachshad, and Lud, and Aram. And the sons of Aram were: Uz, and Hul, and Gether, and Mash. And Arpachshad begot Shelah; and Shelah begot Heber. And unto Heber were born two sons; the name of the one was Peleg, for in his days were men dispersed in the earth; and the name of his brother was Joktan. And Joktan begot Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab; all these were the sons of Joktan. And their dwelling-place was from Mesha, towards Sephar, the hill-country of the east. These are the sons of Shem, according to their families, according to their tongues, in their lands, according to their nations. These are the families of the sons of Noah, according to their birth-records, in their nations; and of these were the nations divided in the earth after the flood.

THE CONFUSION OF TONGUES

And all the land was of one lip, and of one stock of words. And it came to pass, as they pulled the stakes of their tents and moved toward the east, that they found a valley in the land of Shinar; and they settled there. And they said one to another: Come, let us make brick, and burn them with a thorough burning. And they used brick instead of stone, and bitumen instead of cement. And they said: Come, let us build a city, and a tower whose head shall penetrate the sky; and let us establish for ourselves a monument of renown, inscribed: Lest we be scattered abroad upon the face of the whole land.

Then Jehovah descended to see the city and the tower, which the sons of men had begun to build. And Jehovah

said: Behold, they are one people, and they are all of one lip. This is the beginning of their doings; and now they will let nothing deter them from what they have designed to do. Come, then, let us go down, and there confuse their lip, that one may not understand the lip of another. So Jehovah scattered them from thence abroad upon the face of all the earth; and they ceased to build the city. Therefore was the name of it called Babel, because Jehovah did there confuse the lip of all the land; and from thence did Jehovah scatter them abroad upon the face of all the earth.

THE LINE OF ABRAM

These are the birth-records of Shem. Shem was the son of a hundred years, and begot Arpachshad two years after the flood. And Shem lived after he begot Arpachshad five hundred years, and begot sons and daughters. And Arpachshad lived five and thirty years, and begot Shelah. And Arpachshad lived after he begot Shelah four hundred and three years, and begot sons and daughters. And Shelah lived thirty years, and begot Heber. And Shelah lived after he begot Heber four hundred and three years, and begot sons and daughters. And Heber lived four and thirty years, and begot Peleg. And Heber lived after he begot Peleg four hundred and thirty years, and begot sons and daughters. And Peleg lived thirty years, and begot Reu. And Peleg lived after he begot Reu two hundred and nine years, and begot sons and daughters. And Reu lived two and thirty years, and begot Serug. And Reu lived after he begot Serug two hundred and seven years, and begot sons and daughters. And Serug lived thirty years, and begot Nahor. And Serug lived after he begot Nahor two hundred years, and begot sons and daughters. And Nahor lived nine and twenty years, and begot Terah. And Nahor lived after he begot Terah a hundred and nineteen years, and begot sons and daughters. And Terah lived seventy years and begot Abram, Nahor, and Haran.

TERAH, THE FATHER OF ABRAM

And these are the birth-records of Terah. Terah begot Abram, Nahor, and Haran; and Haran begot Lot. And Haran died before the face of Terah his father, in the land of his birth, in Ur of the Chaldees. And Abram and Nahor took them wives; the name of Abram's wife was Sarai; and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. And Sarai was barren. She had no child. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, the wife of Abram his son; and they went forth with one another from Ur in the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years. And Terah died in Haran.

THE CALL OF ABRAM

Then Jehovah said unto Abram: Go, even for thyself, out from thy country, and from thy kindred, and from thy father's house, unto that land which I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and him that maketh light of thee will I curse. And through thee shall all the families of the earth be blessed.

So Abram went forth, even as Jehovah had commanded him, and Lot departed with him. And Abram was the son of seventy and five years when he came out of Haran. And Abram took Sarai his wife, and Lot the son of his brother, and all their acquisitions which they had gained, and the souls which they had gotten in Haran. And they went forth to go unto the land of Canaan; and into the land of Canaan they came. And Abram travelled in the land until he came unto the place of Sichem, as far as the terebinth-grove of Moreh. Then also the Canaanite was in the land.

And Jehovah revealed himself unto Abram, and said: Unto thine offspring will I give this land. And there he built an altar unto Jehovah, who was seen by him. And he removed from thence toward the mountain country on the east of Bethel, and pitched his tent, having Bethel on the seaward side, and Hai on the east; and there he built an altar unto Jehovah, and called upon the name of Jehovah. And Abram broke his encampment, and continued his journey toward Negeb, the Southland.

ABRAM IN MIZRAIM

And there was a famine in the land; and Abram went down into Mizraim to sojourn there; for the burden of starvation prostrated the land. And it came to pass, when he came near unto Mizraim, and was about to enter it, that he said unto Sarai his wife: Behold, now, thou art a woman of fair aspect, and I know that thou art beautiful to look upon. Hence it will come to pass, when the Mizraimites shall see thee, that they will say: This is his wife. And they will slay me; but they will keep thee alive. Therefore, say, I beseech thee, that thou art my sister, that I may be well treated because of thee, and my life may be spared for thy sake.

And it came to pass, when Abram had entered into Mizraim, that the Mizraimites beheld the woman, and saw that her hue was exceedingly fair. And the great nobles of Pharaoh considered her, and praised her before Pharaoh; and the woman was brought into the harem of Pharaoh. And he showed great kindness unto Abram for her sake, giving him sheep, and oxen, and he-asses, and bondmen, and slave-girls, and she-asses, and camels.

But Jehovah smote Pharaoh and his house with heavy plagues because of Sarai, the wife of Abram. And Pharaoh called Abram, and said: What is this that thou hast done unto me? Why didst thou not tell me that she was thy

wife? Why didst thou say: She is my sister, rendering her liable to be taken by me to wife? And now, behold, here is thy wife. Take her, and depart. And Pharaoh gave certain of his men charge concerning him; and they escorted him hence, together with his wife, and all that he had.

THE SEPARATION BETWEEN ABRAM AND LOT

And Abram went up out of Mizraim, he, and his wife, with all that he had, and Lot with him, towards the Southland. And Abram was exceedingly powerful through his possessions of cattle, of silver, and of gold. And he went onward, moving his encampments from the Southland, even to Bethel, unto the place where his tent was at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first; even where Abram had called upon the name of Jehovah.

But Lot also, who journeyed with Abram, had flocks, and herds, and tents. And the land was not able to sustain them, while remaining together; for their acquisitions which they had accumulated were so abundant that they could not settle down together. And a strife took place between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. But the Canaanites and the Perizzites were then the possessors of the land. And Abram said unto Lot: Let there be no contention, I beseech thee, between me and thee, or between my herdsmen and thy herdsmen; for we are brother-men. Does not the whole land lie before thee? Separate thyself, I pray thee, from me. If thou wilt depart to the left side, I will go to the right; or, if thou choosest the right side, I will betake myself to the left.

And Lot lifted up his eyes, and beheld all the circular plain of the Jordan, as it was before Jehovah destroyed Sodom and Gomorrah, seeing that it was abundantly

watered everywhere. As far as unto Zoar, it was like the paradise of Jehovah, yea, like the land of Mizraim. Then Lot chose for himself the whole circuit of the valley of the Jordan; and Lot journeyed toward the east. Thus they parted, each man from his brother. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and moved his tent onward, even unto Sodom. But the men of Sodom were unspeakably evil, and perverted their bodies in the sight of Jehovah beyond measure.

And after Lot had departed from him, Jehovah said unto Abram: Now lift up thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, yea, even to thine offspring down through the ages. And I will make thine offspring as the dust of the earth; so that if any man can number the dust of the earth, then may also thine offspring be numbered. Arise, compel thyself to traverse the land to and fro continually, in the length and in the breadth thereof; for unto thee will I give it. And Abram pitched his tent, and came and settled down in the terebinth-grove of Mamre, which is in Hebron. And there he built an altar unto Jehovah.

ABRAM RESCUES LOT

And it came to pass, in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of a mixed multitude of Gentiles, that they made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboim, and the king of Bela, that is Zoar. All these joined forces in the valley of Siddem, which is now the Sea of Asphalt. For twelve years they had been the vassals of Chedorlaomer, and in the thirteenth year they

rebelled. But in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim giants in Ashteroth-Karnaim, and the Zuzims in Ham, and the Emims in the plain of Kiriathaim, and the cave-dwellers in their mountains of Seir, unto the terebinth-woods of Paran, which is by the wilderness. And they returned, and came to the Well of Judgment, that is Kadesh the Holy Place, and smote all the realm which afterwards became the country of the Amalekites, and also the Amorites, who dwelt in Hazazon-Tamar, the City of Palms.

Then came forth the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, that is Zoar; and they ordered themselves in battle array against them in the valley of Siddem; against Chedorlaomer, king of Elam, and Tidal, king of the mixed multitude of Gentiles, and Amraphel, king of Shinar, and Arioch, king of Ellasar; four kings against the five. Now the valley of Siddem was full of pits of bitumen; and the kings of Sodom and Gomorrah fled, and fell into them; and the survivors fled to the mountains. And they took all the substance of Sodom and Gomorrah, and all their provisions, and went away. And they took Lot, the son of Abram's brother, and his goods, and departed. For he dwelt in Sodom.

Then came one of the fugitives, and told Abram the Hebrew, who was tabernacling in the terebinth-grove of Mamre, the Amorite, brother of Eschol, and brother of Aner; and these were covenant-lords with Abram. And when Abram heard that his brother was taken captive, he mustered and led forth his war-tried swordsmen, three hundred and eighteen, born in his house, and pursued as far as Dan. And he came upon them stealthily by night, he and his servants, and smote them, and pursued them unto Hobah, that is the Place of Hiding, which is on the north of Damascus. And he brought back all the substance; also Lot his broth-

er, and his goods, brought he back; and the women likewise, and all the people.

And the king of Sodom came forth to meet him, when he returned from the smiting of Chedorlaomer, and the kings that were with him, — in the valley of Shaveh, which is the King's Pleasure-Dale. And Melchizedek, king of Salem, brought forth bread and wine; for he was the Priest of the EL ELYON, that is: of the Most High God. And he blessed him, and said: Blessed be Abram of the EL ELYON, the Disposer of heaven and earth. And blessed be the EL ELYON, who hath delivered thine enemies into thy hand. And Abram gave him a tithe of all.

Then said the king of Sodom unto Abram: Give me the souls, and retain thou the goods for thyself. But Abram said unto the king of Sodom: I have lifted up my hand unto Jehovah, the EL ELYON, the Disposer of heaven and earth, that I will not take even a string, nor a sandal-thong, no, not the least thing that is thine, lest thou shouldest say: I, even I, have made Abram rich. I reserve only that which the young men have eaten, and the portion of Aner, Eschol, and Mamre, the men who went with me. Let them take their share.

THE FAITH OF ABRAM

After these events, the word of Jehovah was uttered unto Abram in a prophetic vision, saying: Fear not, Abram. I am thy shield, yea, thy exceeding great reward. And Abram said: O Adonoi Jehovah, how wilt thou do this for me? I depart out of the world childless, and my acquired son is Eliezer the Damascene. And Abram continued: Behold, to me thou hast given no offspring; and lo, a son born in my household, is destined to inherit me. And, behold, the word of Jehovah was uttered unto him again, saying: This one shall not inherit thee; but he who shall issue from

thine own procreative organ, even he shall be thine heir. And he brought him outside, and said: Look now toward the heavens, and count the stars, if thou be able to number them. And he said unto him: So shall thine offspring be. And he believed in Jehovah; and he imputed it unto him for righteousness.

And he said unto him: I am Jehovah, who brought thee out of Ur of the Chaldees, to give thee this land for a possession. And he said: O Adonoi Jehovah, whereby shall I know that I shall possess it? And he said unto him: Take, and sacrifice before me, three yearling heifers, and three yearling she-goats, and three yearling rams, and a turtle-dove, and a young wood-pigeon. And he took and sacrificed unto him all these, and he divided them lengthwise through the midst, and he laid one piece of each beast over against the corresponding piece of another; but the birds did he not cleave asunder. Then birds of prey descended upon the carcasses and Abram puffed them away.

And when the sun was about to set, a supernatural trance fell upon Abram; and, lo, a dreadful terror, a great darkness, seized upon him. Then said he unto Abram: Know, yea, let it be known unto thee, that thine offspring shall be sojourners in a land which is not theirs, where they shall subject them to bondage; and they shall torment them four hundred years. But I will also judge that nation which shall enslave them; and afterward they shall go forth with great wealth. But thou shalt depart unto thy fathers in peace; hoary-headed, yea, in a good age, shalt thou be buried. And their fourth generation shall return hither again; for the iniquity of the Amorites will not be full till then.

And it came to pass, when the sun had set, that a dense darkness descended, and, behold, a smoking oven, and a fiery flame appeared, and rushed between the pieces of the sacrifice. In that day Jehovah cut a covenant with Abram, saying: Unto thine offspring have I given this land, from

the river of Mizraim, unto the great river, even the river Euphrates; the lands of the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim giants, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

THE BIRTH OF ISHMAEL

Now Sarai, the wife of Abram, bore him no children. And she had a slave-girl, a Mizraimite, whose name was Hagar. And Sarai said unto Abram: Behold now, Jehovah hath shut up my womb so that I cannot bring forth. Go in, I pray thee, unto my bondmaiden. Perhaps I may be builded up through her. And Abram hearkened unto the voice of Sarai. And after Abram had dwelt ten years in the land of Canaan, Sarai, the wife of Abram, took Hagar the Mizraimite, her slave girl, and gave her unto Abram her husband, to be his concubine. Then he went in unto Hagar, and she became pregnant. And when she perceived that she had become with child, she treated her mistress with contempt. Then said Sarai unto Abram: The wrong which I suffer rests with thee. I, even I, gave my slave-girl unto thine embrace; and when she perceived that she was pregnant, I was despised in her eyes. Let Jehovah judge between me and thee. But Abram said unto Sarai: Behold, thy bondmaiden is in thy hand. Do unto her what seemeth good in thine eyes. Then Sarai chastised her severely, and she fled from before her face.

And the Jehovah-Angel found her by a spring of water in the desert, even by the spring on the road to Shur. And he said: Hagar, Sarai's slave-girl, whence art thou come, and whither goest thou? And she replied: From the face of Sarai, even Sarai, my mistress, am I fleeing. And the Jehovah-Angel said unto her: Return unto thy mistress, and suffer thyself to be afflicted under her hands. And the Jeho-

vah-Angel spoke again unto her and said: I will multiply, yea, greatly multiply thine offspring, making it numberless myriads. And the Jehovah-Angel said moreover unto her; Behold, thou hast conceived, and shalt very shortly bring forth a son; and thou shalt call his name Ishmael, because Jehovah hath heard thy distress. And he will be a man like unto a wild ass; his hand will be against every man, and the hand of every man against him; and he shall be a tent-dweller in the east over against all his brethren.

And she called the name of Jehovah who spoke unto her: Thou art the Mighty One who sufferest thyself to be seen. For she said: Am I still able to see, after having gazed on the glory of my Beholder from behind? Therefore the well was called: The Well of the Living One, even my Beholder. Behold, it is between Kadesh and Bered. And Hagar bore a son unto Abram; and Abram called the name of his son, whom Hagar brought forth, Ishmael. And Abram was the son of eighty-six years, when Hagar bore Ishmael unto him.

THE SEALING OF THE COVENANT

And Abram was the son of ninety-nine years. Then Jehovah revealed himself to Abram, and said unto him: I am the EL SHADDAI, the Mighty and All-Sufficient One. Set thyself to walk before me, and be thou upright. And I will confirm my covenant between me and thee, and multiply thee exceedingly. Then Abram fell on his face, and the Elohim talked with him, saying: As for me, behold, my covenant is with thee, and thou shalt become a father of a multitude of nations. And thy name shall no more be called Abram; but thy name shall be Abraham; for I have appointed thee to be a father of a multitude of nations. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thine off-

spring after thee, throughout their generations; yea, a covenant, lasting through the ages, to be unto thee—the Elohim, and to thine offspring after thee. And I will give unto thee, and to thine offspring after thee, the land of thy sojournings, even all the land of Canaan, for a perpetual possession; and I will be unto them—the Elohim.

And the Elohim said unto Abraham: And thou, even thou shalt keep my covenant; yea, thou, and thine offspring after thee, in their generations. This is the sign of my covenant, which ye shall keep between me and you, and thine offspring after thee: Every male among you shall be circumcised. And ye shall cut round about the flesh of your superfluous foreskin; and it shall be a token of the covenant between me and you. And every son of eight days, every male in your generations, shall be circumcised among you, both he that is born in thy house, as well as those who are purchased with silver from any stranger, who is not of thy seed. He that is born in thy house, and he that is bought with thy silver, shall be circumcised; and the sign of my covenant shall be in your flesh for a perpetual covenant. And the uncircumcised man, the flesh of whose foreskin is not circumcised, that same soul shall be rooted out from among his people; he hath broken my covenant.

And the Elohim said moreover unto Abraham: Now regarding Sarai thy wife, thou shalt no more call her name Sarai, but Sarah shall her name be. And I will bless her, and of her will I also give thee a son; yea, bless her I will, and she shall become nations; kings of peoples shall issue from her. Then Abram fell upon his face, and laughed with wonder and delight, saying in his heart: Shall a child be born to the son of a hundred years? And shall Sarah, the daughter of ninety years, bring forth? And Abraham said unto the Elohim: Oh that Ishmael might live before thee, and prosper. And the Elohim said: Of a surety, Sarah thy wife is bearing a son unto thee, and thou shall call his name

Isaac; and I will establish my covenant with him for a perpetual covenant, and with his offspring after him. And as for Ishmael, I have heard thee. Behold, I will bless him, and will make him fruitful, and will mightily multiply him. He shall beget twelve throned ones, and I will make him a great nation. But with Isaac, whom Sarah shall bring forth unto thee at the appointed time, in the next year, will I confirm my covenant. And he ceased talking with him; and the glory of the Elohim ascended from Abraham.

Then Abraham took Ishmael his son, and all who were born in his house, and all who were bought with his silver, every male among the mortals of Abraham's household, and he circumcised the flesh of their foreskins in the very same day, even as the Elohim had said unto him. And Abraham was the son of ninety-nine years, when he was circumcised in the flesh of his foreskin. And Ishmael his son, was the son of thirteen years, when he was circumcised in the flesh of his foreskin. In the very same day was Abraham circumcised, and Ishmael his son; and all the males of his household, both those who were born in his house, and those who were bought with silver from the stranger, were circumcised with him.

THE VISIT OF THE LORD TO ABRAHAM

And Jehovah was seen by him in the terebinth-grove of Mamre, when he sat in the door of his tent during the heat of the day. And he lifted up his eyes and gazed, and behold, three men stood before him; and when he saw them, he ran to meet them from the door of his tent, and prostrated himself on the ground, adoring. And he said: O Adonoi, I pray thee, if I have still found favor in thine eyes, pass not away from thy servant. Let now a little water be brought to you, that your feet may be washed, and recline

ye under the tree. And I will bring a morsel of bread, and strengthen ye your heart; for therefore have ye turned aside unto your servant. Afterwards ye may pass on. And they said: Do, even as thou hast said.

And Abraham betook himself with speed into the tent unto Sarah, and said: Make haste, and prepare three seahs of fine meal; knead it, and bake hearth-cakes. And Abraham ran unto the herd, and took a calf, tender and good, and gave it to a young servant, and he hasted to make it ready. And he brought cheese and milk, and the calf which he had prepared, and set it before them. And he stood by, and ministered to them, under the tree; and they did eat.

And they said unto him: Where is Sarah thy wife? And he answered: Lo, in the tent. And he said: I will return, yea, verily, I will return in due season with the gift of life. And, mark: then Sarah thy wife shall have a son. And Sarah heard this in the door of the tent, which was behind him. Now Abraham and Sarah were aged, and had passed through many days; and Sarah had left off suffering the course peculiar to women. Then Sarah laughed in her heart, saying: Shall I, now that I am worn out, enjoy delight, my lord also being aged? And Jehovah said unto Abraham: Why did Sarah laugh, saying: Shall I indeed bring forth, I, who am old? Is any word spoken by Jehovah too wonderful to fulfill? At the time appointed will I return to thee; yea, in due season, with the gift of life; and Sarah shall have a son. And Sarah feigned, saying: I laughed not; for she was smitten with awe. But he answered: Nay, but thou didst laugh.

ABRAHAM PLEADING FOR SODOM

And the men rose up from that place, and looked toward Sodom; and Abraham accompanied them to send them on their way. And Jehovah said: Shall I conceal from Abra-

ham that thing which I purpose to do? For Abraham shall indeed become a nation, great and substantial; and in him shall all the nations of the earth be blessed. For I have chosen him, knowing, that by precept he will order his children and his household after him, that they may heed the trodden path of Jehovah, to do righteousness and justice; that Jehovah may cause to come upon Abraham that which he hath promised him. And Jehovah said: Verily, the cry of the sins of Sodom and Gomorrah is great, and their sin is indeed exceedingly heavy. I will go down now, and see whether they have made a consummation of it, according to the outcry, which is come unto me; or if not, then will I know it.

And the men had turned their faces from thence, and had gone toward Sodom; but Abraham stood in prayer before Jehovah. And Abraham drew near, and prostrated himself, saying: Wilt thou also consume the righteous with the wicked? Perhaps there are fifty righteous ones in the city; wilt thou also annihilate and not bear with the place for the sake of the fifty righteous ones who might be therein? This abominable thing thou wilt not do, even put to death the righteous with the wicked, and let the just suffer as the ungodly. This abomination thou wilt not do. Shall not he who judgeth all the earth do right? Then said Jehovah: If I find in Sodom fifty righteous ones within the city, then will I bear with all the place for their sake. And Abraham answered and said: Behold now, I, who am but dust and ashes, have dared to speak unto the Adonoi. Mayhap five might be lacking of the fifty righteous ones; wilt thou destroy the entire city for the lack of five? And he said: If I find forty and five therein, I will not destroy it. And he continued to speak unto him, and said: Perhaps forty may be found there. And he said: For the sake of the forty, I will not do it. And he said: I pray thee, let not the Adonoi

burn with anger, and I will speak again. Perhaps thirty may be found there. And he said: If I find thirty there, I will not do it. And he said: Behold now, I have dared to speak unto the Adonoi. Perhaps twenty may be found there. And he said: For the sake of the twenty, I will not destroy it. And he said: Oh let not the Adonoi be hot with anger, and I will only speak once more. Mayhap ten shall be found there. And he said: For the sake of the ten, I will not destroy it. And the glory of Jehovah passed away when he ceased speaking with Abraham; and Abraham returned unto his place.

THE DESTRUCTION OF SODOM AND GOMORRAH

And at eventide the two angels came to Sodom; and Lot was sitting in the gate of Sodom. But when Lot saw them, he rose up to meet them, and prostrated himself with his face toward the ground. And he said: Consider, O my lords. Turn aside, I beseech you, into the house of your servant, and abide for the night, and suffer your feet to be washed. Then ye may arise early, and depart on your way. And they said: Nay, but in the wide, open place will we pass the night. But he was exceedingly urgent upon them, and they turned aside unto him, and entered into his house. And he prepared for them a banquet of wine, and caused unleavened cakes to be baked; and they did eat.

But before they lay down, the men of the city, from every extremity of it, yea, the men of Sodom, all the people, both young and old, surrounded the house. And they cried vociferously unto Lot, and said unto him: Where are those men who came in to thee this night? Thrust them out unto us, that we may know them. And Lot went out unto them at the entrance, and shut the door behind him. And he said: My brethren, I beseech you, do not commit this evil deed. Hearken! I have two daughters who have not yet known

man. Let me, I entreat you, cause them to come out unto you, and do ye unto them what may seem good in your eyes. Only against these men attempt nothing; for they have received shelter under the shadow of my rafters. But they shouted: Come hither, thou. And they said further: This one came here, a stranger, to dwell; and judging always, he will indeed be a judge. Now we will inflict more evil upon thee than upon them. And they surged violently upon the man, even upon Lot, and came nigh to shatter the door. Then the men stretched forth their hands, and drew Lot into the house to them, and barred the door. And they smote the men who were at the entrance of the house, with dazzling blindness, both small and great; and they wearied themselves in vain to find the opening.

And the men said unto Lot: Hast thou still here, either sons-in-law, or sons, or daughters of thine, or any who belong to thee in the city? If so, bring them out of this place; for we are about to ruin this place, because the outcry concerning them has grown great before the face of Jehovah; and Jehovah hath sent us to destroy it. Then did Lot go forth, and spoke unto his sons-in-law, who were about to marry his daughters, and said: Arise, and depart out of this place; for Jehovah will destroy this city. But he appeared in the eyes of his sons-in-law even as a jester.

And when the dawn began to ascend, then the angels urged Lot, saying: Arise, take thy wife, and thy two daughters who have been found, lest thou perish through the punishment of the perversity of the city. But when he lingered in distraction, the men grasped his hand, and the hand of his wife, and the hands of his two daughters, the compassion of Jehovah being upon him; and they brought him forth, and released him outside the city. And it came to pass, when they had brought him outside, that **THE ONE**

said: For the sake of thy soul, flee away; gaze not behind thee; tarry not anywhere in the surrounding valley; flee unto the mountains, lest thou be swept away. Then said Lot unto them: Alas, not so, O Lord. Behold now, thy servant hath found favour in thine eyes, and thou hast made great thy lovingkindness, which thou hast proved unto me in preserving my life. This evil would overtake me, and cause my death, before I could escape to the mountains. Behold, now, this city is nigh, and it is a small one. I might flee unto it. Oh let me slip away thither, that my soul may live. Is it not a little one? And he said unto him: Lo, I have lifted up thy face in regard to this matter also; therefore I will not overthrow this city, for which thou hast prayed. Make haste, and save thyself there; for I can do nothing before thou hast entered it. Therefore was the name of that city called Zoar.

The sun went forth upon the earth, and Lot came unto Zoar. Then Jehovah caused sulphur and fire to rain upon Sodom and Gomorrah from Jehovah out of the skies. And he destroyed those cities, and all the surrounding valley, and all the dwellers of the cities, and every growth of the soil. But his wife, following after him, gazed behind her, and she was turned into a monument of salt.

And Abraham rose up early in the morning, and hastened to the place where he had been standing before the face of Jehovah. And he looked toward Sodom and Gomorrah, and toward all the country of the surrounding plain, and considering the view, he saw flaming ashes rise up from the land like unto vapours from a smelting-oven. And it came to pass, when the Elohim destroyed the cities of the vale, that the Elohim kept Abraham imprinted on his mind, and guided Lot out of the midst of the destruction, when he overthrew the cities wherein Lot had dwelt.

LOT AND HIS DAUGHTERS

And Lot departed from Zoar, up into the mountain region, and abode there, and his two daughters with him; for he feared to remain in Zoar. And he dwelt in an open cave, even he and his two daughters. Then said the first-born unto the smaller one: Our father is aged, and there is not a man left in all the land to come in unto us according to the way of all the earth. Come, let us give our father wine to drink. Then let us lie with him, that we may bring to life offspring through our father. And so they gave their father wine to drink that same night; and the first-born went in and lay with her father. But he distinguished her not in her lying down, nor in her rising up. And it came to pass the next day, that the first-born said unto the smaller one: See, last night I lay with my father. Let us also to-night give him wine to drink; and go thou and lie with him, that we may bring to life offspring through our father. And that night also they caused their father to drink wine. Then the little one made herself ready, and lay with him; and he distinguished her not in her lying down, nor in her rising up. And thus the two daughters of Lot conceived by their father. And the first-born brought forth a son, and she called his name Moab; he is the father of the Moabites unto this day. And the little one, even she also brought forth a son, and she called his name Ben-ammi; he is the father of the children of Ammon unto this day.

ABRAHAM IN GERAR

And Abraham journeyed from thence toward the South-land, and dwelt between Kadesh and Shur; and as a stranger he tarried in Gerar. And Abraham said of Sarah his wife: She is my sister. Then Abimelech, king of Gerar, sent and

took Sarah. And the Word from the face of the Elohim came to Abimelech in a dream of the night, and said unto him: Behold, thou art all but dead, because of the woman whom thou hast taken, for she is the married one of a lord. But Abimelech had not come near her; and he said: O Adonoi, wilt thou slay even a righteous nation? Did he not himself say unto me: She is my sister? And she, yea, even she herself said: He is my brother. In the simplicity of my heart and the purity of my hands have I done this. And the Elohim said unto him in the dream: I also know that in the simplicity of thy heart thou hast done this; and I, even I, kept thee back from sinning against me; therefore did I not permit thee to come upon her. And now, restore the wife unto her husband, for he is my spokesman, and he shall pray for thee, and do thou continue to live. But if thou dost not give her back, know that thou shalt die the death, thou, and every one who is thine.

And Abimelech draped his shoulders early in the morning, and called all his courtiers, and poured forth words concerning all these things in their ears; and the men feared exceedingly. Then Abimelech summoned Abraham, and said unto him: What hast thou done unto us? And wherein have I erred against thee, that thou hast caused me and my kingdom to be exposed to a great sin? Deeds that ought not to be done, hast thou done unto me. And Abimelech said further unto Abraham: What evil didst thou behold, that made thee do this thing? Then said Abraham: Because I said unto myself: Surely, there is no reverence for the Elohim in this place; and they might slay me on account of my wife. And besides, she is in very truth my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when the Elohim commanded me to roam on pilgrimages, far from my father's house, that I said unto her: Thus shalt thou

show thy love unto me: at every place whither we shall come, lift up thy voice and say of me: He is my brother.

Then Abimelech took flocks and herds, and slaves and bondwomen, and gave them unto Abraham, and restored unto him Sarah his wife. And Abimelech said: Behold, my land lies open before thee. Dwell thou wherever it seemeth good in thine eyes. And unto Sarah he said: See, I have given thy brother a thousand shekels of silver. And hearken: Let him therewith buy veils to cover thine eyes, that those who are with thee, and all others, may know thee to be a married woman. Lo, I have reasoned, and adjudged thee rightly. Then Abraham prayed unto the Elohim; and the Elohim healed Abimelech, and his wife, and his handmaidens; and they brought forth. For Jehovah had utterly restrained every womb in the house of Abimelech, because of Sarah, the wife of Abraham.

THE BIRTH OF ISAAC, AND THE EXPULSION OF ISHMAEL

And Jehovah had looked after Sarah even as he had said; and Jehovah did unto Sarah even as he had spoken. And Sarah became pregnant, and brought forth a son unto Abraham in his old age, at the appointed time of which the Elohim had spoken unto him. And Abraham called the name of his son who was born unto him, whom Sarah bore unto him, Isaac. And Abraham circumcised his son Isaac, when he was the son of eight days, as the Elohim had commanded him.. And Abraham was the son of a hundred years, when his son Isaac was born unto him. And Sarah said: The Elohim hath prepared for me an occasion of laughter; all who hear of this will laugh with me. And she said further: Who would have said unto Abraham: Sarah hath suckled children? But I have born him a son in his old age.

And the child grew, and was weaned; and Abraham made a great banquet of wine on the day that Isaac was weaned. And Sarah saw the son of Hagar the Mizraimite, whom she had born unto Abraham, enviously deriding Isaac. Therefore she said unto Abraham: Repudiate this slave-girl and her son; for the son of this slave-girl shall not succeed as thine heir together with my son, even with Isaac. But this matter was a mighty evil in the eyes of Abraham, on account of his son. And the Elohim said unto Abraham: Let not these words seem evil in thine eyes because of the youth, and because of thy slave-girl. In all that Sarah hath said unto thee, hearken unto her voice; for thine offspring through Isaac shall be called thy peculiar seed. But the son of the slave-girl will I also establish as a great nation, because he is thy progeny.

And Abraham draped his shoulders early in the morning, and took food, and a skin full of water, and gave it unto Hagar, placing it upon her shoulder, and delivered to her the stripling, and sent her away. And she went onward, and lost herself in the desert of Beer-sheba. And when the water in the skin was consumed, she suffered the boy to repose under one of the bushes. And she left, and sat down listlessly a distance apart, across from him, even as far as one can shoot with a bow. For she said: I will not see the death of the lad. So she sat over against him, and lifted up her voice, and wept.

And the Elohim heard the voice of the youth, and the Angel of the Elohim called to Hagar out of the heavens, and said unto her: What aileth thee, Hagar? Fear not; for the Elohim hath heard the voice of the lad where he is, and knoweth his plight. Arise, lift up the lad, and sustain him with thy hand of strength; for I will make him a great nation. And the Elohim opened her eyes, and she saw a fountain of water; and she went, and filled the skin with water,

and gave the boy to drink. And the Elohim was with the youth, and he became great. And he dwelt in the wilderness, and became, while he grew up, a mighty master of archers. And he dwelt in the desert of Paran; and his mother took him a wife out of the land of Mizraim.

THE COVENANT OF PEACE WITH ABIMELECH AT BEER-SHEBA

And it came to pass at that time, that Abimelech and Phicol, the commander-in-chief of his hosts, spoke unto Abraham, saying: The Elohim is with thee in all that thou doest. Now therefore, come hither, and swear unto me by the Elohim, that thou wilt not deal as a liar, deceitfully, with me, nor with my offspring, nor with the sprouts of my posterity. According to the kindness which I have shown unto thee, even so shalt thou do unto me, and to the country wherein thou abidest as a stranger. And Abraham said: I will swear. And Abraham expostulated with Abimelech because of that well of water, which the servants of Abimelech had seized with violence. And Abimelech answered: Who hath done this thing, I know not; neither didst thou declare this matter before me; also, I heard not of it before this day.

Then Abraham took sheep and cattle, and gave them unto Abimelech; and they two made a league. And Abraham caused seven ewe-lambs of the flock to stand by themselves. And Abimelech said unto Abraham: What signify these seven ewe-lambs, which thou hast caused to stand by themselves? And he answered: Even this. These seven ewe-lambs shalt thou receive from my hand; and this shall be unto me thy acknowledgment that I have digged this well. Therefore called he that place Beer-sheba; because there they two were sworn. Thus they made a covenant at Beer-sheba. Then Abimelech rose up, with Phicol, the com-

mander-in-chief of his hosts, and they returned into the land of the Philistines. And Abraham planted a grove of tamarisks in Beer-sheba, and invoked there the name of Jehovah, the EL OLAM. And Abraham abode as a sojourner in the land of the Philistines many days.

THE TRIAL OF ABRAHAM

And it came to pass after these things, that the Elohim did try Abraham, and said unto him: Abraham. And he answered: Behold, here I am. And he said: Take now thy son, thine only one, even Isaac, whom thou lovest, and go thou into Jah's High Land of Vision; and there, upon one of the hills, which I will tell thee of, cause him to go up for a sacrifice of ascension. And Abraham draped his shoulders early in the morning, and ordered his ass to be girded, and took two of his young servants with him, and Isaac his son; and he did cleave asunder the wood for the sacrifice of ascension, and rose up, and departed toward the place of which the Elohim had told him.

On the third day Abraham lifted up his eyes, and saw the place afar off. Then Abraham said unto his young servants: Remain ye here with the ass. I and the youth will go on, up yonder. There we will prostrate ourselves in adoration; and—may we return to you again. And Abraham took the wood for the sacrifice of ascension, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they walked onward, both of them together. Then Isaac spoke unto Abraham his father, and said: My father. And he answered: I hear thee, my son. And he said: I see the fire and the wood; but where is the lamb for the sacrifice of ascension? And Abraham said: My son, the

Elohim himself will reveal the lamb for the holocaust. So they walked onward, both of them together. And they came to the place of which the Elohim had told him; and there Abraham built an altar of slaughter, and put the wood in proper array. Then he bound Isaac his son, and laid him on the altar upon the wood. And Abraham compelled his hand to reach forth and take the knife to slaughter his son.

Then the Jehovah-Angel called unto him out of the heavens, and said: Abraham! Abraham! And he said: Here am I. And he said: Compel not thine hand to slay the young man, neither do thou anything unto him; for now I know that thou fearest the Elohim, since thou hast not kept back thy son, thine only one, from me. Then Abraham lifted up his eyes, and looked, and lo, behind him was a ram entangled in the thicket by his horns; and Abraham went and took the ram, and offered him up for a holocaust instead of his son. And Abraham called the name of that place Jehovah-jireh. Therefore it is said even to this day: On the hill of Jehovah he will appear and provide.

And the Jehovah-Angel called unto Abraham a second time out of the heavens, and said: By my Word have I sworn, saith Jehovah, because thou hast done this thing, and hast not kept back thy son, thine only one, that with a double blessing will I bless thee, and with a double multiplying will I multiply thy seed, even as the stars of the heavens, and as the sand which is upon the shore of the sea; and thy seed shall take, and hold fast, as his inheritance, the gate of his enemies. And in thy seed shall all the nations of the earth count themselves blessed; because thou hast obeyed my voice. So Abraham went back to his young servants. And they rose up and returned together to Beer-sheba. And Abraham dwelt at Beer-sheba.

THE BIRTH-RECORDS OF ABRAHAM'S KINDRED

And it came to pass after these doings, that some one declared unto Abraham: Behold, Milcah, even she also hath born sons unto Nahor, thy brother; Uz his first-born, and Buz his brother, and Kemuel the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begot Rebekah. These eight did Milcah bear unto Nahor, the brother of Abraham. And his concubine, whose name was Reumah, she also bore Tebah, and Gaham, and Tahash, and Maacah.

THE DEATH OF SARAH

And the life of Sarah was a hundred and twenty-seven years; these were the years of the life of Sarah. And Sarah died in Kiriath-arba, which is Hebron, in the land of Canaan. And Abraham came to beat his breast for Sarah, and to weep for her.

And Abraham rose up, and departed from the presence of his dead one, and spoke unto the sons of Heth, saying: I am a stranger and a sojourner with you. Grant me a possession with you, to hold for a burial-place, that I may bury my dead one, and take her away from my face. And the sons of Heth answered Abraham, saying unto him: Hear us, O my lord; a prince of the Elohim art thou among us. Take thy choice among the best of our tombs, and bury thy dead one. None of us shall shut his sepulchre against thee, preventing thee from burying thy dead one. And Abraham rose up and did obeisance to the people of the land, even to the sons of Heth. And he spoke with them, saying: If it be the pleasure of your souls that I should bury my dead one, and remove her from my face, then hear me, and make terms for me with Ephron the son of Zohar,

that he may give me the double cave of Machpelah, which is his, and is at the border of his land. For its full value in silver, let him give it me in the midst of you, as a possession to hold for a burial-place.

But Ephron sat in the midst of the sons of Heth. And Ephron the Hittite answered Abraham in the ears of the sons of Heth, even of all who entered in at the gate of his city, saying: Nay, my lord, hear me. I give unto thee the field; and the cave that is therein, to thee I give it. Before the eyes of the sons of my people, I give it thee. Bury thy dead one. Then Abraham did obeisance to the people of the land. And he spoke unto Ephron in the ears of the people of the land, saying: Oh, but I beseech thee to hear me. For the field let me give its full value in silver. Take it from me, and I will bury my dead one there. And Ephron answered Abraham, saying unto him: My lord, give heed unto me. A parcel of ground worth four hundred shekels of silver, what is that between me and thee? Bury thou thy dead one. And Abraham understood Ephron. And Abraham weighed to Ephron the silver which he had named in the ears of the sons of Heth, four hundred shekels of silver, prevailing tender in trade.

So the field of Ephron, which was in Machpelah, which was eastward from Mamre, the parcel of ground, and the cave which was therein, and all the trees that were in the field, within all its borders round about, were confirmed unto Abraham for a possession in the eyes of the sons of Heth, in the midst of all those that passed in at the gate of his city. And so Abraham buried Sarah his wife in the double cave in the field of Machpelah, eastward from Mamre, even that Mamre which is Hebron, in the land of Canaan. And the field, and the cave that is therein, were

confirmed unto Abraham as a possession to hold for a burial-place, by the sons of Heth.

THE MARRIAGE OF ISAAC

And Abraham was old, and far advanced in days; and Jehovah had blessed Abraham in all things. And Abraham said unto his servant, the chief elder of his house, who ruled over the fulness of his possessions: Place thy hand, I pray thee, upon the covenant-token under my loin, and I will adjure thee by Jehovah, the Elohim of the heavens, and the Elohim of the earth, that thou wilt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife for Isaac, my son. And the servant said unto him: Perhaps the woman will refuse to follow me unto this land; must I be bound to bring thy son back again to the land from whence thou hast come? But Abraham said unto him: Beware thou, that thou bring not my son back there again. Jehovah, the Elohim of the heavens, who took me from the house of my father, and from the land of my birth, and who spoke unto me, and who swore unto me, saying: Unto thine offspring will I give this land; he shall send his angel before thy face, enabling thee to take a wife for my son from thence. And if the woman will not follow thee hither, then thou shalt be free from thine oath to me; only bring not my son back thither. And the servant placed his hand upon the covenant-token under the loin of Abraham his lord, and was thus sworn to him concerning this matter.

Then the servant took ten camels, of the camels of his lord, and departed, carrying with him all manner of the choicest treasures of his master's, which were all under the authority of his hand. And he arose, and went to Aram, the land of the two rivers, unto the city of Nahor. There

he caused the camels to kneel down by a well of water outside the city, at the time of the evening, even the time of the going forth of the women who draw water. And he said: O Jehovah, the Elohim of Abraham my lord, grant me the desired meeting this day, and do kindness unto Abraham my lord. Behold, I am standing by this fountain of water, while the daughters of the men of the city are coming out to draw water. Let it now come to pass, that the maiden to whom I shall say: Reach me thy jar, I pray thee, that I may drink; and she shall say: Drink, and thy camels also will I give to drink; the same is she whom thou hast manifestly prepared for thy servant Isaac; and thus shall I know that thou hast showed kindness unto my lord.

And it came to pass, before he had ceased speaking, behold, then Rebekah came forth, and her jar was upon her shoulder. She was the born daughter of Bethuel the son of Milcah, the wife of Nahor, Abraham's brother. And the maiden's countenance, on which goodness shone, was exceedingly beautiful. She was a virgin; neither had any man known her. And she went down to the fountain, and filled her jar, and came up. Then the servant ran to meet her, and said: Let me, I pray thee, drink a little water out of thy jar. And she said: Drink, my lord; and she made haste, and let down her jar upon her hand, and gave him drink. And when she had finished giving him drink, she said: Also for thy camels will I draw, until they have finished drinking. And she made haste, and emptied her jar into the watering-trough, and ran again to the well to draw for all his camels. And the man, amazed at her, considered her in silent contemplation, wondering whether Jehovah had caused his journey to prosper, or not.

And it came to pass, when the camels had ceased drinking, that the man took a nose-jewel of gold, one beka in weight, and two bracelets for her hands, of ten bekas weight

of gold, and said: Tell me, I pray thee, whose daughter art thou? Is there room for us in thy father's house to shelter for the night? And she said unto him: I am the daughter of Bethuel the son of Milcah, whom she bore unto Nahor. She said moreover unto him: We have an abundance of both straw and fodder, and there is also room for night-shelter. Then the man bowed down, and adored Jehovah. And he said: Blessed be Jehovah, the Elohim of Abraham my lord, who hath not withdrawn his loving-kindness and his steadfastness from my lord. And me, yea, even me, hath Jehovah guided in the trodden path straight unto the house of the brethren of my lord.

Then the maiden ran, and told those of her mother's household all these things. Now Rebekah had a brother, and his name was Laban; and Laban ran out to the man, even unto the fountain. And it came to pass, when he saw the nose-jewel, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying: Thus spoke the man unto me, that he came unto the man; and, lo, he was standing by the camels at the fountain. And he said: Come in, thou blessed of Jehovah. Why dost thou stand here without? See, I have made ready the face of the house, and there is room for the camels.

Then the man came into the house; and he, even Laban, unloaded the camels. And he gave straw and fodder to the camels, and brought water to wash his feet, and the feet of the men who were with him; and he caused food to be set before him to eat. But he said: I will not eat before I have uttered the words of mine errand. And he answered: Set out thy words. And he said: I am the servant of Abraham. And with the might of abundance hath Jehovah blessed my lord, and he has become great. And he hath given him flocks and herds, and silver and gold, and bondmen and bondmaidens, and camels and asses. And Sarah, the wife

of my lord, bore a son unto my lord, long after her old age began; and unto him hath he given the fullness of his possessions. And my lord adjured me, saying: Thou shalt not take a wife unto my son of the daughters of the Canaanites, in whose land I dwell. But, woe unto thee, if thou dost not go unto my father's house, and to my kindred, and take a wife for my son. And I said unto my lord: Perhaps the woman will not follow me. And he said unto me: Jehovah, before whose face I have walked in obedience, will send his angel with thee, and cause thee to go on prosperously in thy way; and thou shalt take a wife for my son of my kindred, and of my father's house. Then, when thou comest to my kindred, shalt thou be free from the curse of my oath. And if they will not give her unto thee, then art thou free from the imprecation of thine oath to me. So I came this day unto the fountain, and I said: O Jehovah, the Elohim of Abraham my lord, oh that thou wouldst continue to prosper my advance on the trodden path, which, unswervingly, I travel. Lo, here I stand by this fountain of water. Now, let it come to pass, that the virgin who cometh forth to draw water, and to whom I shall say: Give me, I pray thee, a little water to drink out of thy jar, and who shall say to me: Of a surety; drink thou, and for thy camels also will I draw,—let her be the woman whom Jehovah hath manifestly set apart for the son of my lord. And before I had ceased speaking in my heart, behold, Rebekah came forth, with her jar upon her shoulder; and she went down unto the fountain and drew water. Then said I unto her: Give me to drink, I pray thee. And she made haste, and took down her jar from her shoulder, and said: Drink, and thy camels also will I give to drink. So I drank, and she watered the camels also. And I asked her, and said: Whose daughter art thou? And she said: I am the daughter of Bethuel, the son of Nahor, whom Milcah bore unto him. And I placed the ring upon her nose, and the bracelets upon

her hands. And I bowed down and adored Jehovah. And I blessed Jehovah, the Elohim of Abraham my lord, who had led me forth in the way of truth to take the daughter of the brother of my lord unto his son. And now, if ye will show kindness and faithfulness unto my lord, tell me; and if not, tell me, that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said: The word cometh forth from Jehovah; therefore, we cannot speak unto thee either evil or good concerning it. Behold, Rebekah standeth before thy face. Take her, and go; and let her be the wife of the son of thy lord; for Jehovah hath spoken. And it came to pass, that the servant of Abraham, when he heard their words, prostrated himself upon the earth and adored Jehovah. And the servant brought forth ornaments of silver, and ornaments of gold, and raiment, and gave them to Rebekah. To her brother and to her mother he also offered gifts, costly and dainty. Then they did eat and drink, he and the men who were with him; and they passed the night there.

And when they had risen in the morning, he said: Dismiss me now with the outstretched hand of farewell, and let me depart unto my lord. Then said her brother and her mother: Let the maiden abide with us, oh, at least for tens of days. Afterwards she shall go. And he said unto them: Delay me not, since Jehovah hath enabled me to go on prosperously in my way. Give me the outstretched hand of farewell, and let me depart unto my lord. And they said: We will call the maiden, and ask that her mouth give birth to words. And they called Rebekah, and said unto her: Wilt thou go with this man now? And she answered: I will go. And they stretched out the hand of farewell unto Rebekah their sister, and her nurse, and unto the servant of Abraham, and his men. And they called down blessings upon Re-

bekah, and said unto her: O thou, our sister, be thou the birth-well of thousands of myriads, and let thine offspring take possession of the gate of those that hate them. Then Rebekah arose, with her maidens; and riding upon the camels, they followed the man. Thus the servant received Rebekah, and departed on his way.

And Isaac came walking on the road from Beer-lahai-roi, which is the Well of the Living and All-Seeing One; for he dwelt in the Southland. And Isaac had gone forth at eventide, into the plain, to bow down in meditation and prayer. Then he lifted up his eyes and gazed earnestly, and he saw camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she sprang swiftly from the camel. And she said unto the servant: Who is that man who cometh on the plain to meet us? And the servant answered: It is my lord. Then she took a veil and covered herself. And the servant recounted to Isaac all the things that he had done. Then Isaac led her into the tent of Sarah his mother. And he took Rebekah, and she became his wife indeed; and he loved her. And thus was Isaac comforted after the loss of his mother.

ABRAHAM'S SECOND MARRIAGE

And Abraham increased his household by taking another wife, and her name was Keturah. And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begot Sheba, and Dedan. And the sons of Dedan were the Asshurim, and the Letushim, and the Leummim. And the sons of Midian: Ephah, and Ephher, and Hanoah, and Abida, and Elda-ah. All these were the children of Keturah.

And Abraham gave unto Isaac the fulness of his possessions. But unto the sons of his concubines, Abraham gave gifts; and while he yet lived, he stretched out the hand of farewell to them, separating them from Isaac his son, bidding them go eastward, even unto the land of the East.

THE DEATH OF ABRAHAM

And these are the days of the years of the life of Abraham, which he lived, a hundred and seventy and five years. And Abraham expelled his last breath, and died in a good old age, hoary-headed, and satisfied with the blessings of the fulness of life; and he was gathered to his people. And Isaac and Ishmael his sons, buried him in the double cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is eastward from Mamre; that field which Abraham acquired from the sons of Heth; there was Abraham buried with Sarah his wife. And it came to pass, after the death of Abraham, that the Elohim blessed Isaac his son. And Isaac dwelt at Beer-lahai-roi, which is the Well of the Vision of the Living and All-Seeing One.

THE HISTORY OF ISHMAEL

Now these are the birth-records of Ishmael, the son of Abraham, whom Hagar the Mizraimite, Sarah's slave-girl, bore unto Abraham. And these are the names of the sons of Ishmael, by their names, according to their births: the first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, Hadad, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are their names, by their hordes, and by their encampments; twelve princes according to their tribes. And these are the years of the life of Ishmael, a hundred and thirty and seven years; and he expelled his last breath, and died; and he was gathered unto his people. And they dwelt from Havilah unto Shur, that is eastward from Mizraim, as thou goest toward Assyria. And he fell down and died before the face of all his brethren.

THE BIRTH OF ESAU AND JACOB

And these are the birth-records of Isaac, the son of Abraham. Abraham begot Isaac; and Isaac was the son of forty years when he took Rebekah, the daughter of Bethuel the

Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife. And Isaac entered into an encounter with Jehovah in the presence of his wife, because she was sterile. And Jehovah let him prevail, and Rebekah his wife became pregnant. And the children bruised themselves by struggling violently within her. And she said: If it be so, that Jehovah heard our prayers, wherefore did this happen to me? And she went to seek an answer from Jehovah. And Jehovah said unto her:

Two nations are within thy body,

And from the mouth of thy womb

Two peoples shall be parted from each other.

And one nation shall be stronger than the other nation;

And the great one shall serve the little one.

And now, when the measure of her days was full, and she must bring forth, behold, twins were in her womb. And the first one came forth red, and all of him was like unto a mantle of hair; and they called his name Esau. And immediately afterwards his brother came forth, and his hand was grasping the heel of Esau; and therefore they called his name Jacob. And Isaac was the son of sixty years when she bore them. And the boys became great; and Esau was a skillful master of the chase, a man of the plains; but Jacob was a peaceful man, dwelling in tents. Now Isaac loved Esau, because the taste of his wild game was always in his mouth; but Rebekah loved Jacob.

And Jacob at one time was boiling a pot of soup, when Esau came in from the plains, and was weary. And Esau said unto Jacob: Hearken, let me, the Red One, swallow up that red mess; for I am weary. Therefore was his name called Edom. And Jacob said: Sell me this day thy rights as the first-born. And Esau said: Behold, I am walking onward to die; of what consequence, then, are the rights of the first-born to me? And Jacob said: Swear it unto me

this day. And he swore it unto him. Then Jacob gave Esau food, even pottage of lentiles; and he did eat and drink, and rose up, and went his way. Even thus Esau regarded with contempt the rights of the first-born.

EVENTS OF THE LIFE OF ISAAC

And there was a famine in the land, besides the previous famine that was in the days of Abraham. And Isaac went to Gerar, unto Abimelech, king of the Philistines. And Jehovah appeared unto him, and said: Go not down into Mizraim. Tabernacle in the land concerning which I will lift up my voice unto thee. Sojourn as a stranger in that land; and my Word shall be thy help, and I will bless thee. For unto thee, and unto thine offspring, will I give all these lands, and I will confirm the oath which I swore unto Abraham thy father. And I will multiply thy seed even as the stars of the heavens, and unto thine offspring will I give all these lands; and in thy Seed shall all the nations of the earth count themselves blessed; because Abraham hearkened unto my voice, and kept the observances I would have kept, my precepts, my decrees, and my laws.

And Isaac dwelt in Gerar. And when the men of the place inquired concerning his wife, he said: She is my sister. For he was afraid to declare: She is my wife, lest the men of the place should kill him for the sake of Rebekah; for she was a woman of wondrous beauty. And it came to pass, after he had been there many days, that Abimelech, the king of the Philistines, looked out through a window; and, behold, he saw Isaac enjoying familiarities with Rebekah his wife. And Abimelech summoned Isaac, and said: Lo, assuredly, she is thy wife. Why, then, didst thou say: She is my sister? And Isaac said unto him: Because I thought, perhaps they will slay me for her sake. And Abimelech said: Why hast thou done this unto me? How eas-

ily might one of the people have lain with thy wife, and thou wouldest have brought upon us the guilt of a gross crime. And Abimelech commanded all his people, saying: He that doeth harm to this man or to his wife shall surely die the death.

And Isaac sowed the land, and found in the same year a hundredfold more than he expected; and Jehovah blessed him. And the man became powerful, and continued to go on prospering, until he became exceedingly mighty; for he was the owner of flocks, and the possessor of herds, and he commanded the service of a great household. Therefore did the Philistines envy him. Now all the wells which the servants of his father had digged in the days of Abraham his father, the Philistines had stopped, and filled them with earth. Then Abimelech said unto Isaac: Depart from us; for thy bones have become far stronger than ours. Therefore Isaac left the place, and pitched his encampment in the deep gorge of Gerar, and dwelt there.

And Isaac ordered the re-digging of the wells of water, which had been digged in the days of Abraham his father, which the Philistines had stopped after the death of Abraham; and he named them with the same names by which his father had called them. And the servants of Isaac digged in the gorge, and found there a well of living water. And the shepherds of Gerar strove with the shepherds of Isaac, saying: The water is ours. And he called the name of the well Esek, because they wrangled with him. And they digged another well, and contended for that also. And he called the name of it Sitnah, which is: the Well of Spitefulness. Then he left the place, and digged another well; and over that they did not dispute. Therefore he called its name Rehoboth; for he said: Now hath Jehovah given us free space, that we may become fruitful in the land.

And he went up from thence to Beer-sheba. And that same night Jehovah appeared unto him, and said: I am the Elohim of Abraham thy father. Fear not, for I am with thee, and I will bless thee, and multiply thine offspring for the sake of Abraham my servant. Then he builded an altar there, and called upon the name of Jehovah. And there he enlarged and established his encampment; and there the servants of Isaac digged a well.

Then Abimelech came to him from Gerar, with Ahuzzath, the custodian of his bride, and Phicol, the commander-in-chief of his hosts. And Isaac said unto them: Why have ye come to me, since ye have hated me, and have driven me away from you? And they answered: We saw clearly that the Word of Jehovah was with thee; and we said: Let there now be between us an oath imprecating a curse upon the breaker of it, an oath between us and thee; and let us cut a covenant with thee, binding thee, that thou wilt do us no evil, as we have not touched thee, and as we have done unto thee nothing but good, and allowed thee to depart in peace. Art thou not now the blessed of Jehovah? And he prepared for them a banquet of wine; and they did eat and drink. And they rose up early in the morning, and became sworn, each man to his brother. And Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that the servants of Isaac came and told him concerning the well which they had digged. And they said unto him: We have found water. And he called it Shibah. Therefore the name of the city is Beer-sheba unto this day.

ESAU'S MARRIAGE WITH THE DAUGHTERS OF CANAAN

And when Esau was the son of forty years, he took two wives, Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. And they were a bitterness of spirit, both unto Isaac and Rebekah.

ISAAC BLESSING HIS SONS

And it came to pass, when Isaac was old, and his eyes had become weak, so that he could not see, that he called Esau, his elder son, and said unto him: My son. And he answered: Behold me. And he said: See now, I am old, and I know not the day of my death. Therefore, take now thy instruments of the chase, thy quiver and thy bow, and go out on the plains, and hunt me some wild game, and prepare for me such a tasteful meal, as I love. Then bring it to me, that I may eat; so that my soul may bless thee before I die.

But Rebekah heard when Isaac spoke unto Esau his son. And Esau went to the plains to hunt for wild game, that he might bring it home. Then spoke Rebekah to Jacob her son, saying: Behold, I heard thy father speak unto Esau thy brother, saying: Bring me wild game, and prepare for me a tasteful meal, that I may eat, and bless thee before the face of Jehovah, ere I die. Now, then, my son, hearken unto my voice, and do that which I command thee. Haste thee to the flock, and take me there two good kids of the goats, that I may prepare of them a tasteful meal for thy father, such as he loveth. And thou shalt bring it to thy father, and he shall eat, so that he may bless thee before his death. Then said Jacob unto Rebekah his mother: Behold, Esau my brother is a shaggy man, and I am a smooth man. Perhaps my father will feel upon me, and I shall appear in his eyes a very mocker; and I shall bring upon me a curse, and not a blessing. Then said his mother unto him: Thy curse, O my son, upon me let it come. Only obey thou my voice, and go and fetch me them.

So he went, and took them, and brought them to his mother. And his mother prepared a tasteful meal, such as his father loved. And Rebekah took the costly robes of splendour, belonging to Esau her elder son, which she had

with her in the dwelling, and clothed Jacob her younger son with them. And she put the skins of the kids of the goats upon his hands, and upon the smooth parts of his neck. And she gave into the hand of Jacob her son, the tasteful meal and the bread, which she had prepared.

And he went in to his father, and said: My father. And he said: Behold, here I am. Who art thou, O my son? And Jacob said unto his father: I am Esau thy first-born. I have done as thou didst command me. Arise now, I pray thee, and sit down and eat of my wild game, that thy soul may bless me. Then said Isaac unto his son: How is it, my son, that thou hast found it in such haste? And he said: Because Jehovah thy Elohim caused it to meet me. And Isaac said unto Jacob: Come nearer now, O my son, that I may touch thee, and prove whether thou be indeed my son Esau, or not. And Jacob drew near unto Isaac his father; and he felt upon him, and said: The voice is the voice of Jacob, but the hands are the hands of Esau. And though he was uncertain about him, because his hands were shaggy, as the hands of Esau his brother, nevertheless he blessed him. Then he said: O thou, art thou indeed Esau my son? And he answered: I am. So he said: Bring it hither to me, and I will eat of my son's wild game, that my soul may bless thee. And he brought it unto him, and he did eat; and he brought him wine, and he drank. And Isaac his father said unto him: Draw nigh now, and kiss me, O my son. And he drew nigh, and kissed him. And he smelled the fragrance of his robes, and he blessed him, chanting:

Behold, the fragrance of my son

Is the fragrance of the field of abundance,

Which Jehovah hath blessed.

The Elohim shall give unto thee the dew of the heavens,

Yea, and the choicest fatnesses of the earth,

And fulness to overflowing of grain and new wine.
Thee shall peoples serve,
And nations shall bow down before thee.
Be thou the lord of thy brethren,
And let the sons of thy mother fall prostrate at thy feet.
Cursed with a bitter curse be he that curseth thee,
And blessed be he that blesseth thee.

And it came to pass, even as Isaac had finished pronouncing his blessing upon Jacob, and Jacob was about to go forth from the face of Isaac his father, that Esau his brother came in from his hunting. And he also prepared a well-tasting meal, and brought it unto his father. And he said unto his father: Arise, O my father, and eat of thy son's wild game, that thy soul may bless me. Then Isaac his father said unto him: Who art thou? And he said: I am thy son, thy first-born, Esau. Then Isaac shuddered and trembled with great fear and horror, and said: Who, then is he that hath caught wild game, and brought it me, so that I did eat of all before thou camest? And I have blessed him. Yea, and blessed he shall be.

When Esau heard the words of his father, he roared in towering rage, uttering a great and bitter scream of anguish. And he said unto his father: Bless me, even me also, O my father. But he answered: Thy brother came, clothed in deceit, and he hath received my blessing. Then he cried: Is it because ye named him Heel-Grasper, that his tripping me up these two times is upheld? Behold, he took away from me the rights of the first-born, and now he hath also received my blessing. And he said: Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau: Behold, I have appointed him thy lord, and I have declared that all his brethren shall be given to him for servants; and with grain and new wine have I endowed him. What then,

my son, shall I do for thee? And Esau said unto his father: Hast thou then but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept. And Isaac his father answered and said unto him:

Behold, away from the fatness of the earth,
Yea, away from the dew of the heavens from above,
Thy dwelling-place shall be,
And by thy sword shalt thou live.
And thy brother shalt thou serve.
But it shall come to pass,
When thou becomest utterly unruly,
That thou shalt break his yoke from off thy neck.

And Esau cherished a bitter hatred against Jacob, because of the blessing wherewith his father had blessed him. And Esau said in his heart: The days of mourning for the death of my father are drawing nigh; then will I slay Jacob my brother. And the words of Esau her elder son were set out before Rebekah. And she stretched out her hand and summoned Jacob her younger son, and said unto him: Behold, Esau thy brother consoles himself with thoughts of vengeance concerning thee, and will slay thee. Now, therefore, my son, hearken unto my voice. Arise thou, and flee unto Haran, to Laban my brother; and remain with him for a time, until thy brother's burning rage shall lie down and sleep; yea, until thy brother's snorting anger shall abate, and he shall forget what thou hast done unto him. Then will I send thither, and receive thee here again. Why should I be bereft of you both in one day?

THE JOURNEY OF JACOB UNTO HARAN

And Rebekah said unto Isaac: My life is vexed because of the daughters of Heth. If Jacob should take a wife of the daughters of Heth, even as these, of the daughters of the land, why, then, should I continue to live? And Isaac sum-

moned Jacob, and blessed him. And he commanded him, saying unto him: Thou shalt not take a wife of the daughters of Canaan. Arise. Go to Paddan-aram, to the house of Bethuel thy mother's father; and there take thee a wife of the daughters of Laban thy mother's brother. And may the El Shaddai bless thee, and make thee fruitful, and multiply thee, that thou mayest become an assembly of tribes. And may he give unto thee the blessing of Abraham, even unto thee, and unto thine offspring with thee; that thou mayest possess the land of thy sojournings, which the Elohim gave unto Abraham. So Isaac sent Jacob away; and he went to Paddan-aram unto Laban, the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

Now when Esau perceived that Isaac had blessed Jacob, and sent him to Paddan-aram, there to take unto himself a wife; and that as he blessed him, he commanded him, saying: Thou shalt not take unto thyself a wife from among the daughters of Canaan; and that Jacob had hearkened to his father and his mother, and had departed to Paddan-aram; and when Esau became aware that the daughters of Canaan were evil in the eyes of Isaac his father, then Esau went unto the tribe of Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael the son of Abraham, the sister of Nebaioth, to be his wife.

And Jacob came forth from Beer-sheba, and went toward Haran. And he came unexpectedly to the predestined place, and remained there during the night, because the ministrant of day had gone down. And he took one of the stones of the place, and put it under his head, and he lay down in that place. And he dreamed; and, behold, a stairway of heaped-up mountains was set upon the earth, and the head of it reached into the heavens. And, behold, the angels of the Elohim were ascending and descending upon it. And, behold, Jehovah was established above it. And he said: I am Jehovah, the Elohim of Abraham thy father, and the Elo-

him of Isaac; the land whereon thou liest, to thee will I give it, and to thine offspring. And thine offspring shall become as the dust upon the earth; and thou shalt break forth to the west, and to the east, and to the north, and to the south; and in thee and in thy Seed shall all the families of the earth count themselves blessed. And, behold, I am with thee, and will preserve thee in the way, wherever thou goest, and I will bring thee back again unto this soil; for I will not leave thee, until I have accomplished that which I have promised unto thee.

And when Jacob awoke out of his sleep, he said: Surely, the glory of Jehovah dwelleth in this place; and I knew it not. And he trembled with reverence, and said: How awful is this place. Verily, this is the house of the Elohim, and here is the gate of heaven. And Jacob draped his shoulders early in the morning, and took the stone which he had laid under his head, and set it on the summit of a monument which he erected, and poured oil upon the top of it. And he called the name of that place Bethel; but the name of the adjacent city was first called Luz. And Jacob vowed a vow, saying: If the Elohim will be with me, and will preserve me in the way that I go, and will give me bread to eat, and raiment wherewith to clothe myself, and let me return to the house of my father in safety and peace, and Jehovah will continue to be my Elohim, then this stone, which I have raised for a monument, shall be the house of the Elohim. And of all that thou shalt give unto me, the tenth part will I surely give unto thee.

THE MARRIAGE OF JACOB

And Jacob lifted up his feet, and fled to the land of the Sons of the East. And he looked, and, behold, there was a well in the field; and, lo, three flocks of sheep were lying by it; for from this well they watered the flocks. And the stone upon the mouth of the well was great. And it was the custom

to gather all the flocks together there, and then to roll the stone from the mouth of the well, and water the sheep, after which they laid the stone back again in its place over the mouth of the well. And Jacob said unto them: My brethren, of what place are ye? And they answered: Of Haran are we. And he said unto them: Know ye Laban the son of Nahor? And they said: We know him. And he said unto them: Is he prospering? And they said: He is prospering; and, behold, Rachel his daughter cometh with the sheep. And he said: Lo, there is yet much of the day left; neither is it time that the cattle should be gathered together; water ye the sheep, and go hence and tend them. But they answered: We cannot, before all the flocks are gathered together, and the stone be removed from the mouth of the well; then we water the sheep.

And while he was yet speaking with them, Rachel came with her father's sheep; for she was their shepherdess. And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob drew near, and rolled the stone from the mouth of the well, and watered the flock of Laban the brother of his mother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob declared to Rachel that he was her father's brother, and that he was the son of Rebekah; and she ran and told her father.

And it came to pass, when Laban heard the report concerning Jacob, the son of his sister, that he ran to meet him, and embraced him, and kissed him, and brought him into his house. And he told Laban all concerning his coming. Then said Laban unto him: Ah, but thou art my very bone, and my very flesh. And he abode with him the days of a full month. And Laban said unto Jacob: Because thou art my kinsman, shouldest thou therefore serve me for naught? Set out before me the wages thou dost demand. And Laban

had two daughters. The name of the elder was Leah, and the name of the younger was Rachel. And the eyes of Leah were weak; but Rachel was exceedingly fair of form, and beautiful of countenance. And Jacob, who loved Rachel, said: I will serve thee seven years for Rachel thy younger daughter. And Laban answered: It is better that I should give her to thee, than to another man. Abide with me. Then Jacob served seven years for Rachel; and they seemed in his eyes as only a few days, because he loved her.

And Jacob said unto Laban: Give unto me my wife, that I may go in unto her, for my days are fulfilled. And Laban gathered together all the men of the place, and made a banquet of wine. And it came to pass in the evening, that he took Leah his daughter, and conducted her to him; and he went in unto her. And Laban gave unto Leah his daughter, Zilpah his slave-girl, for a bondmaiden. And in the morning, behold, — it was Leah. And he said unto Laban: What is this that thou hast done unto me? Have I not served thee for Rachel? Why hast thou thrown me down through thy deceit? And Laban said: It is not so done in our place, that we give away the younger before the first-born. Fulfil the days of the nuptial-week of this one; then will we give thee the other also for the service wherewith thou shalt serve me yet seven other years. And Jacob did so, and fulfilled her nuptial-week. Then he gave him Rachel his daughter to wife. And Laban gave unto Rachel his daughter, Bilhah his slave-girl, to be her bondmaiden. Then went he in unto Rachel also, and he loved Rachel more than Leah. And he served with him yet other seven years.

And when Jehovah saw that Leah was despised, he opened her womb; but Rachel was sterile. And Leah became pregnant, and gave birth to a son, and she called his name Reuben; for she said: Verily, Jehovah hath beheld my abasement; and now will my husband love me. And she became pregnant again, and gave birth to a son, and

said: Jehovah hath heard that I was slighted; therefore hath he given me this one also. And she called his name Simeon. And she became pregnant again, and gave birth to a son, and said: Now this time shall my husband cleave unto me, because I have born him three sons. Therefore was his name called Levi. And she became pregnant again, and gave birth to a son; and she said: This time will I praise Jehovah. Therefore she called his name Judah. And she paused in bearing.

THE STRIFE BEWEEN THE WIVES

And when Rachel considered that she had been unable to bear children unto Jacob, Rachel burned with jealousy against her sister. And she said unto Jacob: Give me children. If I have none, I am but a corpse. And the wrath of Jacob flamed up against Rachel; and he said: Am I above the Elohim, who hath withheld from thee the fruit of life? And she said: Behold, my slave-girl, Bilhah. Go in unto her; and she shall bring forth across my knees; thus I also may be built up by her. And she gave him Bilhah her slave-girl to wife; and Jacob went in unto her. And Bilhah became pregnant, and bore Jacob a son. And Rachel said: The Elohim hath judged my case, and also heard my voice, and given me a son. Therefore she called his name Dan. And Bilhah, Rachel's slave-girl, became pregnant again, and bore Jacob a second son. And Rachel said: With the wrestlings of the Elohim have I wrestled with my sister, and I have prevailed. And she called his name Naphtali.

When Leah considered the pause in her bearing, she took Zilpah, her slave-girl, and gave her unto Jacob to wife. And Zilpah, Leah's slave-girl, bore Jacob a son. And Leah said: The force of victory cometh. And she called his name Gad. And Zilpah, Leah's slave-girl, bore Jacob a second son. And Leah said: Hail, O my blessedness. Now the daughters shall call me blessed. And she called his name Asher.

And Reuben went out into the field in the days of the wheat-harvest, where he found love-apples; and he brought them unto Leah his mother. Then said Rachel unto Leah: Give me, I pray thee, of thy son's love-apples. And she said unto her: Is it a slight thing that thou hast taken my husband, since thou wilt now also take away my son's love-apples? And Rachel said: Well, then, for thy son's love-apples let him lie with thee to-night. And when Jacob came from the field in the evening, Leah went out to meet him, and said: Unto me must thou come in; for, of a surety, I have bargained for thee with my son's love-apples. So he lay with her that same night. And the Elohim hearkened unto Leah, and she became pregnant, and bore Jacob a fifth son. And Leah said: The Elohim hath given me my reward, because I gave my slave-girl unto my husband. And she called his name Issachar. And Leah became pregnant again, and bore Jacob a sixth son. And Leah said: The Elohim hath bestowed upon me a beautiful gift. Now shall my husband dwell with me, because I have borne him six sons. And she called his name Zebulon. And afterwards she gave birth to a daughter, and called her name Dinah.

And the Elohim remembered Rachel, and the Elohim hearkened unto her, and opened her womb. And she became pregnant, and gave birth to a son. Then she said: The Elohim hath taken away my disgrace. And she called his name Joseph, and said: May the Elohim give me yet another son.

HOW GOD BLESSED JACOB WITH WEALTH

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban: Let me depart, that I may go unto mine own place, and to my country. Give unto me my wives, and my children, for whom I have served thee, and I will go hence; for thou knowest my service, and how I have served thee. And Laban said unto him: Oh, let me

now find grace in thine eyes. For I have learned through snake-augury that Jehovah hath blessed me for thy sake. And he said: Designate to me thy wages, and I will pay them unto thee. But he said unto him: Thou knowest how I have served thee, and how great thy possessions have become under me. For what thou hadst before I came was but little; then it broke forth in abundance, and Jehovah hath blessed thee wherever I set my foot. And now, when shall I also do something for mine own house? And he asked: What shall I give thee? And Jacob answered: Thou shalt not give me any set wages; but if thou wilt do the thing I now demand, I will continue to feed and keep thy flock. Let me pass through all thy flock to-day, and separate from it every speckled and dappled lamb, and every dark-colored one from among the sheep, and the dappled and speckled from among the goats; and thenceforth all such shall be my wages. And my rectitude shall testify for me in the days to come, when thou shalt appear to consider my wages. Then, every one before thy face, which is not speckled and dappled among the goats, and dark-colored among the sheep, shall be counted stolen, if found with me. And Laban said: Well, let it be even as thou hast said. And Jacob separated that same day all the striped and dappled he-goats, and all the she-goats that were speckled and dappled, all on which was any white, and all the dark-colored from among the sheep, and gave them into the hands of his sons. And Laban put the distance of a three days journey between himself and Jacob; and Jacob fed the rest of the flocks of Laban.

Then Jacob took himself fresh rods of the styrax, almond, and plane trees, and peeled white stripes on them, stripping the white under the bark of the rods. And he set the rods which he had peeled, before the flocks, in the runlets and in the watering-troughs, where the flocks came to drink. And they were excited into heat when they came to drink. And the flocks were breeding before the rods, and the flocks

brought forth striped, speckled, and dappled. And Jacob separated the lambs, and set the faces of the flocks toward the striped, and all the dark-colored in the flock of Laban; and he kept his own folds apart, and let them not come unto the flock of Laban. And it came to pass, whenever the stronger of the flock, and those born in the spring, were in the heat of coition, that Jacob laid the rods in the runlets before the eyes of the sheep, that they might breed among the rods. But when the flock were of the feeble, and of those born in the autumn, he put them not in. So the feeble became Laban's, and the strong Jacob's. Thus the man broke forth with the might of wealth, and had large flocks, and bondwomen and bondmen, and camels and asses.

JACOB'S FLIGHT FROM HARAN

And he heard the words of the sons of Laban, who said: Jacob hath taken away all that our father had; and of our father's substance hath he amassed all this burden of wealth. And Jacob saw the face of Laban, and, lo, it was not as yesterday, and the day before. Then Jehovah said unto Jacob: Return unto the land of thy fathers, and unto thy kindred, and I will be with thee. And Jacob sent and summoned Rachel and Leah to the field unto his sheepfold, and said unto them: I am watching your father's countenance, and it is not toward me as before; but the Word of the Elohim of my father hath been my help. And ye, even ye yourselves, know that I have served your father with all my might. And your father hath mocked me through deceit, and changed my wages ten times; but the Elohim gave him not leave to inflict evil upon me. When he said thus: The speckled shall be thy wages; then all the flock brought forth speckled. But if he said thus: The striped shall be thy wages; then all the flock bore striped. Thus the Elohim hath taken away the acquisitions of your father, and given them to me. And it came to pass at the time when the

flocks were in heat, that I lifted up mine eyes, and saw in a dream, — yea, I beheld that the rams which leaped upon the ewes were striped, speckled, and hail-spotted. And the Elohim-Angel said unto me in the dream: Jacob. And I answered: Behold, here am I. And he said: Lift up now thine eyes, and see: all the rams which leap upon the ewes are striped, speckled, and hail-spotted; for I have seen all that Laban doeth unto thee. I am that Mighty One of Beth-el where thou didst anoint a monument, and where thou didst vow unto me a vow. Now arise. Depart from this land, and return unto the land of thy birth.

Then answered Rachel and Leah and said unto him: Have we yet any share or inheritance left in the house of our father? Are we not reckoned by him as aliens? For he hath sold us, yea, and also quite devoured the silver he received for us. Therefore, all the riches which the Elohim hath taken away from our father, these belong to us, and to our children. And now, do thou whatsoever the Elohim hath said unto thee.

Then Jacob rose up, and set his sons and his wives upon the camels; and drove away all his cattle, and took all the substance which he had gained, and the possessions which he had gathered by purchase in Paddan-aram, to go unto Isaac his father in the land of Canaan. And Laban had gone hence to shear his sheep; but Rachel stole her father's household-idols. And Jacob stole the heart of Laban the Crafty One, because he had not declared unto him his purpose to flee. So he fled with all that he had. And he rose up, and passed over the river Euphrates; and he turned his face toward the mountains of Gilead.

And upon the third day it was made known unto Laban that Jacob had fled. Then he took his tribesmen with him, and pursued after him on the way for seven days; and he overtook him in the mountains of Gilead. And the Elohim came unto Laban the Aramean in a dream of the night, and

said unto him: Beware that in speaking to Jacob thou dost not begin with the pretence of friendship, and end with menace. And Laban overtook Jacob. But Jacob had pitched his tent on the slopes of the mount; and Laban with his tribesmen encamped near by in the mountains of Gilead. And Laban said unto Jacob: What hast thou done, that thou hast stolen my heart, and abducted my daughters, as if they were captives of the sword? Why didst thou flee away secretly, and steal my heart? Why didst thou not tell me, that I might have sent thee hence with rejoicings and with songs, with timbrels and with the lyre? And thou didst not suffer me to kiss my sons and my daughters. In this thou hast played the part of a thickheaded person. There was in my hand an opportunity from the Mighty One to do you evil; but the Elohim of your father spoke unto me yesternight, saying: Beware, that in speaking to Jacob, thou dost not begin with the pretence of friendship, and end with menace. And now thou hast indeed departed, because of thy grievous longing after the house of thy father; but why hast thou stolen my gods? Then answered Jacob, and said unto Laban: Because I feared; for I thought that by force thou mightest snatch thy daughters from me. As for the rest, with whomsoever thou findest thy gods, in the presence of our brethren let him not live. Search, and if thou findest aught of thine with me, take it unto thee. But Jacob knew not that Rachel had stolen them.

And Laban entered into the tent of Jacob, and into the tent of Leah, and into the tent of the two slave-girls; but he found them not. So he passed from the tent of Leah, and came into the tent of Rachel. Now Rachel had taken the household-idols, and hidden them under the pillion of her camel, and sat upon them. And Laban groped through all the tent, fingering everything, but found nothing. Then she said to her father: Let not my lord burn with wrath because I cannot rise up before thee; for the period peculiar

to women is upon me. So he searched, but found not the household-idols.

Then Jacob became furious, and disputed with Laban. And Jacob answered, and said unto Laban:

What is my guilt, and what is my sin,
That thou hast pursued me so hotly?
Now that thou hast fingered and handled all my
goods,

What hast thou found of all thy household stuff?
Set it here before my brethren and thy tribesmen,
And let them reason concerning the matter between
us two.

I have been with thee now these twenty years;
Thy ewes and thy she-goats have not miscarried,
And the rams of thy flock have I not eaten.
That which was torn I brought not unto thee.
Even I, myself, made satisfaction for it.
What was stolen by day, or stolen by night,
From my hand didst thou demand it.
Thus did I endure.

By day the heat did waste me, and by night the cold;
And my sleep fled from mine eyes.

Now twenty years have I been in thy house.
I served thee fourteen years for thy two daughters,
And six years for thy flocks;
And ten times didst thou change my wages.

Unless the Elohim of my father,
The Elohim of Abraham, and HE whom Isaac fears,
Had been with me,

Verily, empty hadst thou now sent me away.
My misery, and the weariness of my hands,
Hath the Elohim seen.

Therefore he judged thee yesternight.

And Laban answered, and said unto Jacob: The daughters are my daughters, the sons are my sons, the flocks are my flocks, and all that thou seest is mine; but what can I do this day unto these my daughters, or unto their sons whom they have born? And now come, cut we a covenant, I and thou; and it shall be for a witness between me and thee. And Jacob took a stone, and set it up for a memorial. And Jacob said unto his brethren: Gather stones. And they took stones, and made a cairn; and they did eat there upon the cairn. And Laban, in the Aramaic tongue, called it: Yegar-sahadutha, that is: the Pile of Testimony. But Jacob, in the Hebrew tongue, called it, Galeed, signifying: the Cairn of Witness. And Laban said: This cairn is witness this day between me and thee. Therefore was the name of it called Galeed, and Mizpah; for he said: Jehovah watch between me and thee, when we are hidden one from another. If thou shalt lower the station of my daughters, by taking other wives to rule over them, — lo, while no man is with us, marking our speech, the Elohim is witness between me and thee. And Laban said unto Jacob: Behold this cairn, and behold this monument, which I have raised between me and thee. Let this cairn be a witness, and let this monument be a witness, that I will not pass beyond this cairn to thee, and that thou shalt not pass beyond this cairn and this monument unto me, with intentions of evil. The gods of Abraham, and the gods of Nahor, and the gods of their father, judge between us. But Jacob swore by HIM whom Isaac his father feared. And Jacob slaughtered victims for a sacrifice in the mountain, and summoned his brethren to eat bread. And they did eat bread, and passed the night in the mountain. But Laban draped his shoulders early in the morning, and kissed his sons and his daughters, and blessed them. And Laban departed, and returned unto his place. But Jacob went on his way, and the angels of the Elohim met him. And when he saw them, Jacob said: This is the

host of the Elohim. And he called the name of the place Mahanaim, which means: a double host.

JACOB WRESTLES WITH GOD

And Jacob had sent messengers before him to Esau his brother, unto the land of Seir, unto the plains of Edom. And he commanded them, saying: According to these words shall ye speak unto my lord, even unto Esau: Thus saith Jacob thy servant: I have sojourned with Laban, and delayed my return until now. And I have oxen, and asses, and flocks, and bondmen, and bondwomen; and now I must send to make it known unto my lord, that I may find grace in thine eyes. And the messengers returned to Jacob, saying: We came to thy brother, even unto Esau, and he also cometh to meet thee, and four hundred men with him. Then a mighty fear came upon Jacob, and he was sorely straitened with terror. And he divided the people that were with him, and the flocks, and the herds, and the camels, into two encampments; for he thought: If Esau shall come upon the one camp, and smite it, then the horde which is left shall be able to escape.

And Jacob said: O thou who art the Elohim of my father Abraham, and the Elohim of my father Isaac, — O Jehovah, thou who didst say unto me: Return unto thy land, and to thy kindred, and I will do good unto thee; I am too lowly to be worthy of all the mercies, and of all the faithfulness, which thou hast demonstrated unto thy servant. For with nothing but my staff, I passed over this Jordan; and now I have become two camps. Deliver me, I beseech thee, out of the hand of my brother, out of the hand of Esau; for I dread him, lest he shall come and smite me, yea, the mother upon the children. And thou hast said: Surely, I will do thee good, and make thine offspring as the sand of the sea, which cannot be numbered for multitude.

And he passed the night there; and of that which had come into his hand, he took an offering for Esau his brother: two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty cows and ten bulls, twenty she-asses and ten foals. And he delivered these into the hands of his servants, each drove by itself; and he said unto his servants: Pass onward before me, and let there be a breathing-distance between the droves. And he commanded the foremost, saying: When Esau my brother shall meet thee, and shall ask thee, saying: Whose art thou? and whither goest thou? and whose are these which thou drivest before thee? then thou shalt answer: They are thy servant Jacob's; it is an offering sent unto my lord Esau; and behold, he also followeth behind us. And in like manner he also commanded the second, and the third, and all that went after the droves, saying: These very words shall ye speak unto Esau, when ye find him. And ye shall say: Behold, thy servant Jacob also followeth behind us. For, said he to himself, I will propitiate his countenance with the offering that goeth before me, and afterward I shall enjoy his face; and perhaps he will lift up my face. So the offering passed onward before him; but he himself remained that night in the camp.

And he rose up that same night, and took his two wives, and his two slave-girls, and his eleven sons, and went across the wading-place of the Jabbok. And he took them, and let them pass over the brook, and brought to the other side all that he had. But Jacob remained behind alone; and a MAN wrestled with him in the dust until the rising of the dawn. And when he perceived that he prevailed not against him, he touched the socket of his hip-joint; and the socket of Jacob's hip-joint was wrenched, as he wrestled with him. And he said: Let me go, for the dawn is rising. But he answered: I will not let thee go, unless thou bless me. And he said unto him: What is thy name? And he answered:

Jacob. And he said: No more shall thy name be called Jacob, but Israel; for as a prince hast thou striven with the Elohim and with men; yea, and thou hast overcome. Then asked Jacob, and said: Make known unto me, I pray thee, thy name? And he said: Why is it that thou dost ask concerning my name? And he blessed him there. And Jacob called the name of the place Peniel, declaring: I have seen the Elohim face to face, and my soul is saved. And as he passed from Penuel, the sun rose upon him, and he halted upon his hip. Therefore the children of Israel eat not unto this day the sciatic nerve of the tendon, which is upon the socket of the hip-joint, because he touched the socket of Jacob's hip-joint on the sciatic nerve of the tendon.

THE MEETING OF JACOB AND ESAU

And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two slave-girls. And he put the slave-girls and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself passed onward before them, and bowed himself to the ground seven times, until he came near to his brother. But Esau ran to meet him, and clasped him to his breast, and fell upon his neck, and kissed him; and they wept. And he lifted up his eyes, and saw the women and the children; and he said: What are these to thee? And he answered: These are the children whom the Elohim hath graciously granted unto thy servant. Then the slave-girls came near, they and their children, and they prostrated themselves. And Leah also and her children came near, and prostrated themselves. And last of all Joseph and Rachel drew nigh, and they prostrated themselves. And he said: What is all this horde of thine which I met? And he answered: It is an atonement, that I might find grace in the eyes of my lord. And Esau said: I have an abundance, my

brother; let that remain thine which is thine. But Jacob said: Not so, I beseech thee. If now I have found grace in thine eyes, then from my hand receive my gift; for now I have seen in thy face, the reflection of the reconciled face of the Elohim; and thou hast been gracious unto me. Take, I beseech thee, my blessing which I have brought unto thee, because the Elohim graciously gave it unto me, and because I have all. So he urged him, and at last he took it.

And he said: Let us break camp, and march on together. I, even I, will accompany thee. But he said unto him: My lord knoweth that the children are immature, and that the flocks and herds with me are suckling; hence, if they overdrive them one day, all the flocks will die. Let my lord, I beseech thee, pass onward before his servant; and I will lead on gently, according to the strength of the feet of the cattle that are before me, and according to the strength of the feet of the children, until I come unto my lord unto Seir. And Esau said: Then I will place with thee some of the men that are with me. And he said: Wherefore? There is no need of this. It is enough that I have found grace in the eyes of my lord. So Esau on that day went on his way back to Seir.

THE RAPE OF DINAH

And Jacob journeyed to Succoth, where he erected himself a dwelling, and made booths for his cattle. Therefore he called the name of the place Succoth. And when he returned from Paddan-aram, Jacob came in peace and safety to the city of Shechem, which is in the land of Canaan; and he encamped before the city. Then he bought a portion of the country, where he had spread his tent, at the hand of the sons of Hamor, the father of Shechem, for a hundred lamb-coins. And there he erected an altar, and called it El-Elohe-Israel, that is: God, the God of Israel.

And Dinah, the daughter of Leah, whom she bore unto Jacob, went out to become acquainted with the daughters of the land. And Shechem the son of Hamor the Hevite, the prince of that region of the land, saw her; and he took her, and lay with her, and humbled her. And his soul did cleave unto Dinah the daughter of Jacob; and he loved the damsel, and spoke consoling words to the heart of the girl. And Shechem spoke unto Hamor his father, saying: Get me this young woman to wife. Now Jacob heard that he had befouled Dinah his daughter; but his sons were with his cattle in the field; and Jacob remained quiet until they came.

And Hamor, the father of Shechem, went out unto Jacob to speak with him. And when they heard of it, the sons of Jacob came in from the field. And the men were pierced with bitter resentment, and were burning with fierce rage, because infamy had been wrought against Israel, in lying with the daughter of Jacob; for such a thing ought not to be done. Then spoke Hamor unto them, saying: The soul of Shechem my son, is bound to your daughter with clinging chains: I pray you, give her unto him to wife. And do ye intermarry with us. Give your daughters unto us, and take our daughters unto you. And ye shall remain with us; and the land shall be open before your face. Settle ye in it, and travel about, and acquire for yourselves possessions therein. And Shechem said unto her father, and unto her brethren: Let me find grace in your eyes, and whatsoever ye shall say unto me, that will I give. Multiply upon me exceedingly your demand for the purchase-price of the bride, and the bridal gifts, and I will give accordingly, even as ye shall say unto me; only give me the young woman to wife.

Then the sons of Jacob answered Shechem, and Hamor, his father, with guile, plotting vengeance against them, because he had deflowered Dinah their sister. So they said unto them: We cannot do this thing, to give our sister to a

man who hath a foreskin, which to us is an abomination. Yet, on this condition will we consent to your desire: if ye will become as we are, and cause every male among you to be circumcised; then will we give our daughters unto you, and we will take your daughters unto us; and we will dwell with you, and become one people. But if ye will not hearken unto us, and cause yourselves to be circumcised, then will we take our daughter, and depart.

And their words were good in the eyes of Hamor, and Shechem, the son of Hamor. And the young man delayed not his consent to this thing, because he delighted in the daughter of Jacob. And he was distinguished above all others in the house of his father. Then Hamor and Shechem his son went to the gate of their city, and spoke with the men of their city, saying: These men are peaceful in their relations with us; and they would dwell in the land, and travel about therein; and, behold, the land is wide enough before them. Let us take their daughters to us for wives, and let us give them our daughters. But only on one condition will the men consent to dwell with us, and to become one people with us, that every male among us be circumcised, even as they are circumcised. And consider their cattle, and their acquisitions, and all their beasts of burden, — shall these not be ours? Only let us consent unto them, that they may remain with us. Then all who came out of the gate of his city, obeyed Hamor, and Shechem, his son. And every male, every one that came out of the gate of his city, was circumcised.

And it came to pass on the third day, when their pains were sorest upon them, that two of the sons of Jacob, Simeon and Levi, the uterine brothers of Dinah, took each man his sword, and came upon the city with great audacity, and slew every male. And the mouths of their swords ate up Hamor and Shechem his son. And they took Dinah out of the house of Shechem, and came forth. Then the sons of

Jacob rushed upon the slain, and plundered the city, to avenge the rape of their sister. Their flocks, their herds, and their asses, all that which was in the city, and that which was in the field, they seized. And all their riches, and all their little ones, and their women, did they carry away captive as their prey, together with everything in the houses. Then said Jacob unto Simeon and Levi: Ye have caused me misery, and made me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and, I being but a small host, they will gather themselves together against me, and smite me, and I shall be destroyed, I and my house. And they answered: Should he abuse our sister as he would a whore?

THE DEATHS OF DEBORAH, RACHEL, AND ISAAC

And the Elohim said unto Jacob: Arise, go up to Bethel, and dwell there; and build an altar unto that Mighty One, who appeared unto thee when thou didst flee from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him: Cast away the idols of the strangers, which you have among you, and purify yourselves, and change your garments. And let us arise, and go up to Bethel; and there I will build an altar unto the Mighty One, who received my prayer in the day of my distress, and whose Word accompanied me in the way which I went. So they gave unto Jacob all the idols of the strangers, which were in their hands, and the rings which were in the ears of these; and Jacob buried them under the terebinth which was by Shechem. And they broke camp and departed; and an astounding dread from the Elohim fell upon the cities that were round about them, and they dared not pursue after the sons of Jacob. And Jacob came to Luz, otherwise known as Bethel, which is in the land of Canaan, he and all the people that were with him. And there he built an altar,

and called the place El-bethel; because there the Elohim uncovered himself, and was revealed unto him, when he fled from the face of his brother. And Deborah, Rebekah's nurse, died; and she was buried at the foot of Bethel, under the oak; and he called its name Allon-bacuth; that is: the Oak of Weeping.

And the Elohim appeared again unto Jacob, when he came out of Paddan-aram, and blessed him. And the Elohim said unto him: Thy name was Jacob. Hereafter thy name shall no more be called Jacob, but Israel shall be thy name. And he called his name Israel. And the Elohim said unto him: I am the El Shaddai; be fruitful and multiply. A nation, yea, an assembly of tribes, shall spring from thee, and kings shall come out of thy loins. And the land which I gave unto Abraham and Isaac, to thee will I give it; even to thine offspring after thee will I give the land. And the Elohim went up from him in splendour, in the place where he had spoken with him. And Jacob set up a monument in the place where he spoke with him, even a memorial of stone; and he offered a libation of wine upon it, and he poured oil over it. And Jacob called the place where the Elohim spoke with him, Bethel.

And they broke camp, and departed from Bethel. And there was still a short distance of road to Ephrath, when Rachel began to bring forth, and she was in the anguish of the very birth-throes. And it came to pass, when she endured the sharp agony of the birth-pangs, that the midwife said unto her: Fear not; for this time also shalt thou have a son. And it came to pass, when she died, as her soul issued forth, that she called his name Ben-oni, the son of my agony; but his father called him Benjamin, the son of the right hand. So Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob erected a monument over her sepulchre. This is the monument of the tomb of Rachel unto this day.

And Israel broke camp, and departed, and spread his tent beyond Migdal-Eder, that is, the Tower of the Flock. And it came to pass, while Israel dwelt in that region of the country, that Reuben went and lay with Bilhah, the concubine of his father; and Israel — (!) — heard of it.

Now the sons of Jacob were twelve. The sons of Leah were: Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulon. The sons of Rachel were: Joseph and Benjamin. And the sons of Bilhah, Rachel's slave-girl, were: Dan and Naphtali. And the sons of Zilpah, Leah's slave-girl, were: Gad and Asher. These are the sons of Jacob, which were born to him in Paddan-aram.

And Jacob came unto Isaac his father, to Mamre, at Kiriath-arba, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were a hundred and eighty years. And Isaac expelled his last breath, and died, and was gathered unto his people, old and satisfied with the blessings of the fulness of life. And Esau and Jacob, his sons, buried him.

THE HISTORY OF ESAU

These are the birth-records of the house of Esau, who is Edom. Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the granddaughter of Zibeon the Hevite, and Basemath, the daughter of Ishmael, the sister of Nebaioth. And Adah bore unto Esau Eliphaz; and Basemath bore Reuel; and Oholibamah bore Jeush, and Jalam, and Korah. These are the sons of Esau, which were born unto him in the land of Canaan.

And Esau had taken his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts of burden, and all his possessions, which he had acquired in the land of Canaan; and had gone to another

country, departing from the face of Jacob his brother. For the abundance of their possessions was too great for them to dwell together; neither could the land wherein they sojourned sustain them, because of the multitude of their cattle. Therefore did Esau dwell in the mountains of Seir. Esau is the prince of Edom.

And these are the birth-records of the house of Esau the father of the Edomites, in the mountains of Seir. These are the names of the sons of Esau: Eliphaz the son of Adah the wife of Esau; Reuel the son of Basemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was the concubine of Eliphaz the son of Esau; and she bore Amalek to Eliphaz. These were the sons of Adah, the wife of Esau. And these were the sons of Reuel: Nahath, and Zerah, Shammah, and Mizzah. These were the sons of Basemath, the wife of Esau. And these were the sons of Oholibamah, the daughter of Anah, the granddaughter of Zibeon, the wife of Esau. And she bore to Esau Jeush, and Jalam, and Korah.

These were the tribal chieftains of the sons of Esau: the sons of Eliphaz, the first-born of Esau, were: the chief Teman, the chief Omar, the chief Zepho, the chief Kenaz, the chief Korah, the chief Gatam, the chief Amalek; these were the tribal chieftains that sprang from Eliphaz in the land of Edom; these were the grandsons of Adah. And these were the sons of Reuel, the son of Esau: the chief Nahath, the chief Zerah, the chief Shammah, the chief Mizzah; these were the tribal chieftains that sprang from Reuel in the land of Edom; these were the grandsons of Basemath, the wife of Esau. And these were the sons of Oholibamah, the wife of Esau: the chief Jeush, the chief Jalam, the chief Korah; these are the chiefs that sprang from Oholibamah the daughter of Anah, the wife of Esau. These are the sons of Esau, who is the prince of Edom; and these are their chieftains.

These were the sons of Seir the cave-man, who was the primitive dweller of the land: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan; these were the tribal chieftains that sprang from the cave-dwellers, the sons of Seir in the land of Edom. And the sons of Lotan were Hori and Heman; and Lotan's sister was Timna. And these were the sons of Shobal: Alvan, and Manahath, and Ebal, Shepho, and Onam. And these were the sons of Zibeon: Aiah and Anah. This was that Anah who fought the aboriginal Emim giants in the wilderness, where he herded the asses of Zibeon his father. And Dishon was the son of Anah, and Oholibamah was the daughter of Anah. And these were the sons of Dishon: Hemdan, and Eshban, and Ithran, and Cheran. These were the sons of Ezer: Bilhan, and Zaavan, and Akan. These were the sons of Dishan: Uz, and Aran. These were the tribal chieftains that sprang from the cave dwellers: the chief Lotan, the chief Shobal, the chief Zibeon, the chief Anah, the chief Dishon, the chief Ezer, the chief Dishan. These were the tribal chieftains that sprang from the troglodytes, according to their tribal territories in the land of Seir.

And these were the kings that reigned in the land of Edom, before a king ruled over the children of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Median in the plains of Moab, reigned in his stead; and the name of his city was Avith. And Hadad died, and Samlah of Masrekah reigned in his stead. And Samlah died, and Shaul of Rehoboth by the River reigned in his stead. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and the

name of his wife was Mehetabel, the daughter of Matred, the daughter of Mezahab.

And these are the names of the tribal chieftains that sprang from Esau, according to their families, after their territories, by their names: the chieftainess Timna, the chief Alvah, the chief Jetheth, the chieftainess Oholibamah, the chief Elah, the chief Pinon, the chief Kenaz, the chief Teman, the chief Mibzar, the chief Magdiel, the chief Iram. These are the tribal chieftains of Edom, according to their seats of dominion in the land of their possession. And the sire of the Edomites is Esau.

JOSEPH SOLD INTO MIZRAIM

And Jacob dwelt in the land of the sojournings of his father, in the land of Canaan. This is the family-history of Jacob. Joseph, then the son of seventeen years, though a mere lad, was overseer of the flock, tended by his brethren, even the sons of Bilhah, and the sons of Zilpah, his father's women. And Joseph brought to their father the report of their flagrant deeds of wickedness. Now Israel loved Joseph above all his children, because he was the son of his old age; and he caused to be made for him, a splendid, variegated robe with ornamental fringes. And when his brothers saw that their father loved him above all his brethren, they hated him, and could not render unto him the salutation of peace.

And Joseph dreamed a dream, which he proclaimed to his brethren; and it caused them to hate him even more. And he said unto them: Hear, I pray you, this dream which I have dreamed. Behold, we were binding sheaves in the midst of the field; and, lo, my sheaf arose; yea, and it remained standing upright. And, behold, your sheaves stood round about, and bowed down to my sheaf. Then his brethren said unto him: Shalt thou indeed be a king over us? And

shall we really become subject to thy dominion? And they hated him even more because of his dreams, and because of his words.

And he dreamed yet another dream, which he declared unto his brethren, saying: Behold, once again I have dreamed a dream. And, behold, the sun and the moon and eleven stars bowed down unto me. And when he repeated it to his father, and to his brethren, his father rebuked him, and said unto him: What dream is this that thou hast dreamed? Shall I and thy mother and thy brethren indeed come and bow down ourselves unto thee, even down to the earth? Therefore his brethren bore envy against him; but his father kept the words in his heart.

And his brethren departed to pasture their father's flock in Shechem. And Israel said unto Joseph: Are not thy brethren herding the flock in Shechem? Come, and I will send thee unto them. And he answered him: Behold, I am ready. Then he said unto him: Go now, and look to the welfare of thy brethren, and the welfare of the flock, and bring tidings back to me. So he sent him forth from the vale of Hebron, and he came to Shechem. And a certain man found him; and, behold, he had strayed, and was wandering about in the plain. And the man asked him, saying: What seekest thou? And he answered: My brethren do I seek. Tell me now where they are herding the flock. And the man said: They have departed from this place; for I heard them say: Let us go to Dothan. And Joseph followed after his brethren, and found them in Dothan.

And they saw him afar off, and before he came near unto them, they craftily conspired against him to slay him. And they said one to another: Behold, this lord of dreams cometh. And now, come, and let us slay him, and cast him into one of the pits, and we will say: An evil beast hath devoured him. Then we shall see what will become of his dreams. When Reuben heard this, he attempted to deliver him out of

their hands, saying: Let us not smite at his soul. And Reuben said further unto them: Shed no blood; cast him into this pit here in the wilderness; but lay no hand upon him. This he said that he might deliver him out of their hands, and restore him to his father. And it came to pass, when Joseph came unto his brethren, that they stripped Joseph of his robe, even the variegated robe of splendour, which he wore. And they took him, and cast him into the pit. But the pit was empty; there was no water in it.

Then they sat down to eat bread. And they lifted up their eyes and looked, and, behold, a wayfaring band of Ishmaelites came from Gilead, with their camels carrying tragacanth gum, and mastic balm, and ladanum, with which they were travelling down to Mizraim. And Judah said unto his brethren: What advantage shall we gain if we kill our brother and hide his blood? Come, and let us sell him to the Ishmaelites; but let not our hand be upon him; for he is our brother, even our flesh. And his brethren hearkened unto him. And when the men of Midian, who were traders, came by, then they lifted up Joseph, and dragged him out of the pit. So they sold Joseph to the Ishmaelites for twenty shekels of silver. And they brought Joseph into Mizraim.

And Reuben returned unto the pit; and, lo, Joseph was not in the pit. And he rent his garments. And he came back unto his brethren, and said: The lad is not there; and I, whither shall I go? And they took Joseph's robe, and killed a he-goat, and dipped the robe in the blood. And they sent the splendid variegated robe, and had a messenger carry it to their father, saying: This have we found. Discern now whether it is thy son's robe, or not. And he knew it, and said: It is my son's robe. An evil beast hath devoured him. Rent, rent in pieces is Joseph. And Jacob tore his raiment, and put sackcloth upon his loins, and mourned for his son many days. Then all his sons and all his daughters rose up and endeavoured to comfort him; but he refused to be com-

forted; and he said: With mourning will I now go down on the way to Sheol, unto my son. And his father wept for him. And the Midianites sold him into Mizraim unto Potiphar, a eunuch of Pharaoh's, the lord of the men of slaughter.

THE FAMILY OF JUDAH

And it came to pass at this time, that Judah went down from his brethren, and pitched his tent with a man of Adullam, whose name was Hirah. And Judah saw there a daughter of a man of Canaan, whose name was Shua. And he took her, and went in unto her. And she became pregnant, and gave birth to a son; and he called his name Er. And she became pregnant again, and gave birth to a son; and she called his name Onan. And she continued, and again gave birth to a son, and called his name Shelah. And it was at Chezib that she bore him.

And Judah took a wife for Er his first-born; and her name was Tamar. And Er, the first-born of Judah, was evil in the eyes of Jehovah; and Jehovah slew him. And Judah said unto Onan: Go in unto the wife of thy brother, and do upon her the duty of thy dead brother, and establish seed to thy brother. But Onan perceived that the seed would not pertain to him; therefore, when he went in unto his brother's wife, he spoiled the seed by wasting it on the ground, to prevent giving offspring to his brother. But what he did was detestable in the eyes of Jehovah; wherefore he slew him also. Then said Judah to Tamar his daughter-in-law: Dwell thou as a widow in the house of thy father, till Shelah my son be fully grown. For he thought: Otherwise this one will also die, even as his brethren. So Tamar went and dwelt in the house of her father.

THE INCEST OF JUDAH AND TAMAR

And after many days were multiplied, Shua's daughter, the wife of Judah, died. And when Judah was comforted after his period of sighing, he went up to his sheep-shear-

ers at Timnah, together with Hirah the Adullamite, his friend. And it was made known unto Tamar, and declared: Behold, thy father-in-law goeth up to Timnah to shear his sheep. And she divested herself of the garments of her widowhood, and concealed herself with a veil, and covered herself, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah had grown to maturity, and she was not given unto him to wife.

When Judah saw her, he thought she was a harlot; for she had covered her face. And he turned unto her by the way, and said: Come, now, suffer me to come in unto thee. For he knew not that she was his daughter-in-law. And she answered: What wilt thou give me for coming in unto me to enjoy me? And he said: I will send thee a kid of the goats from the flock. And she said: I will suffer thee to come in unto me, if thou wilt give me a pledge, till thou send it. And he asked: What pledge shall I give thee? And she answered: Thy signet, and thy precious cord, and thy staff that is in thy hand. So he gave them to her, and came in unto her. And she became pregnant by him in one copulation.

And she arose, and went away, and divested herself of her veil, and put on the garments of her widowhood. And Judah sent the kid of the goats by the hand of his friend the Adullamite, that he might reclaim the pledge from the hand of the woman, but he found her not. Then he asked the men of the place where she sat, saying: Where is the courtesan of the temple of Ashtoreth, she of Enaim, by the wayside? But they answered: There was no temple-prostitute here. And he returned to Judah, and said: I found her not; and besides, the men of the place said: There was no temple-prostitute here. Then said Judah: Let her keep it, lest we be held in contempt. Behold, I sent this kid, and thou hast not found her.

And it came to pass about three months later, that it was made known unto Judah, and declared: Tamar thy daughter-in-law hath played the harlot; and moreover, behold, she hath acquired a big belly by whoredom. And Judah said: Bring her forth, and let her be burnt. But when she was brought forth, she sent to her father-in-law, saying: By the man, to whom these things belong, did I become pregnant. Consider now to whom these belong; even the sealing, the cords, and the staff. And Judah recognized them, and said: Her cause is more just than mine; for she did this because I did not give her to Shelah my son. And after that he knew her no more.

And it came to pass, at the time when the birth-throes were upon her, behold, there were twins in her womb. And it came to pass, when she was in the very act of parturition, that one pushed out a hand. Then the midwife grasped it, and bound around his hand a crimson thread, saying: This one came out first. But it came to pass, as he drew back his hand, behold, his brother came out. And she said. How? Breakest thou forth? Let this eruption be thy pre-eminence. Therefore his name was called: Pharez. And afterward his brother came out, who had the crimson thread around his hand. And his name was called Zerah.

JOSEPH IN THE HOUSE OF POTIPHAR

And Joseph was brought down to Mizraim; and Potiphar, a eunuch of Pharaoh's, the chief of the slaughter-men, a man of Mizraim, bought him of the hands of the Ishmaelites, who had brought him down thither. And Jehovah was with Joseph; therefore he was a man for whom everything prospered. And he remained in the house of his master the Mizraimite. And his master perceived that Jehovah was with him, and that Jehovah caused all that he did to prosper in his hand. And Joseph found favour in his eyes, and he min-

istered unto him; for he constituted him overseer over his house, and all that he had, he committed into his hand. And it came to pass, from the time that he made him overseer in his house, and over all that he had, that Jehovah blessed the house of the Mizraimite for the sake of Joseph; and the blessing of Jehovah was upon all that he had, both in the house and in the field. And he left all that he had in the hand of Joseph; and he took cognizance of nothing that was entrusted to him, except the bread which he himself did eat.

And Joseph was fair of form, and beautiful of countenance. And it came to pass after these things, that the wife of his lord lifted up her eyes upon Joseph with abandonment. And she said: Lie down with me. But he refused, and said unto the wife of his lord: Behold, my lord taketh not cognizance of anything that is with me in the house, and he hath committed all that he hath into my hand. He is not greater in this house than I; neither hath he withheld anything from me except thee, because thou art his wife. How then can I do this great evil, and sin against the Elohim? And it came to pass, while she spoke to Joseph day by day, that he hearkened not unto her, to lie down by her, joined with her in the oneness of an embrace.

So it came to pass one day, that he entered the house to follow his occupation; and none of the men of the house was then within. And she laid hold of him, grasping his cloak, saying: Lie down with me. But he abandoned his cloak in her hand, and fled, and ran out of the house. And it came to pass, when she considered that he had left his cloak in her hand, and fled outside, that she cried unto the men of her house, and spoke unto them, saying: Look, he hath brought in a Hebrew unto us to make sport with us. He came in unto me, attempting to lie down with me; but I cried with a loud voice. And it came to pass, when he heard that I lifted up my voice and cried, that he abandoned his cloak with me, and he fled, and ran out. And she laid up his cloak

by her, until his lord came home. And she spoke unto him the very same words, saying: The Hebrew slave, whom thou hast brought in to us, came in unto me, attempting to make sport with me; but when I lifted up my voice and cried, he abandoned his cloak with me, and fled out.

And it came to pass, when his lord heard the words of his wife, which she spoke unto him, saying: Even so did thy slave unto me,—that his wrath began to burn. And Joseph's lord took him, and put him into the round-house, the place where the king's prisoners were kept in chains. And he was there in the tower. But Jehovah was with Joseph, and bent his kindness toward him, and gave him favour in the eyes of the captain of the round-house. And the captain of the round-house committed all the prisoners that were in the tower, into the hand of Joseph. And whatsoever was done there, was done under his direction. The chief of the round-house did not take cognizance of anything that was done under his hand, because Jehovah was with him; and Jehovah caused to prosper whatsoever he did.

JOSEPH IN PRISON

And it came to pass after these events, that the cup-bearer of the King of Mizraim, and his bread-maker, had sinned against their lord, the king of Mizraim. And Pharaoh was incensed against his two eunuchs, against the lord of the wine-pourers, and against the lord of the bread-makers. And he placed them in custody in the house of Potiphar, the chief of the men of slaughter, even in the round-house, the place where Joseph was imprisoned. And the chief of the men of slaughter invested Joseph with authority over them, and he ministered unto them. And they continued in prison for many days.

And the cup-bearer and the bread-maker of the king of Mizraim, who were imprisoned in the round-house, both dreamed a dream, each his own dream, in one night, and

each dream with its own significant meaning. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were fretting. And he asked these eunuchs of Pharaoh's, who were with him in custody in the house of his lord, saying: Why do your faces portend evil to-day? And they said unto him: We have dreamed a dream, and here is none who can interpret it. And Joseph said unto them: Do not interpretations belong to the Elohim? Now tell me the dreams.

And the lord of the wine-pourers told his dream to Joseph, and said unto him: Behold, in my dream a vine was before me, and on the vine were three tender shoots, and it sprouted buds, and its blossoms broke forth, and the clusters thereof yielded ripe grapes. And the cup of Pharaoh was in my hand; and I took the grapes, and pressed them into the cup of Pharaoh, and I gave the cup into Pharaoh's hand. And Joseph said unto him: This is the interpretation of it: the three tender shoots are three days. Within three days shall Pharaoh lift up thy head, and restore thee to thy station; and thou shalt give the cup of Pharaoh into his hand, according to the former custom when thou wast his cup-bearer. But let me remain in thy memory when it shall be well with thee, and show me this kindness, to put it into the mind of Pharaoh, to take me out of this house. For stolen, mark me, stolen was I, out of the land of the Hebrews. Neither have I done anything here, wherefore they should put me into this pit.

When the lord of the bread-makers saw that he had rendered a pleasant interpretation, he said unto Joseph: I also was entranced in my dream; and, behold, three baskets of white loaves were on my head; and in the uppermost basket there was of all manner of food for Pharaoh, made by the art of the bread-maker; and the birds did eat them out of the basket upon my head. And Joseph answered and said: This is the interpretation thereof: the three baskets are

three days. Yet within three days shall Pharaoh lift up thy head from upon thee, and transfix thee upon a gibbet; and the birds shall eat thy flesh from off thee.

And it came to pass on the third day, the birth-day of Pharaoh, that he made a banquet of wine unto all his servants; and he lifted up the head of the lord of the wine-pourers, and the head of the lord of the bread-makers, among his servants. And he restored again the lord of the wine-tasters unto his office of chief cup-bearer; and he gave the cup into the hand of Pharaoh. But he gibbeted the chief of the bread-makers, even as Joseph had interpreted the dream to them. But the lord of the cup-bearers did not remember Joseph, but forgot him.

JOSEPH EXALTED

And it came to pass at the end of the days of two years, that Pharaoh dreamed; and, behold, he stood by the shining flood of the Nile. And, lo, there came up out of the shining flood of the Nile, seven cows, fair of appearance and fat in flesh; and they pastured among the sedge of the marsh. And, behold, seven other cows came up after them, out of the shining flood of the Nile, evil-looking and thin of flesh, and stood by the other cows upon the bank of the shining flood of the Nile. And the evil-looking and thin-fleshed cows did eat up the seven fair-looking and fat cows. Then Pharaoh awoke. And he slept again, and dreamed a second time. And, behold, seven ears of grain grew up upon one stalk, vigorous and choice. And, lo, seven ears, dwarfish and blighted by the east wind, shot up after them. And the thin ears consumed the seven vigorous and full ears. Then Pharaoh awoke, and, behold, the dream still remained with him.

And it came to pass in the morning that his spirit was smitten as with a hammer. And he sent and summoned all

the priestly masters of hieroglyphics of Mizraim, and all the sages, skilful in its hidden lore. And Pharaoh told them his dreams; but there was none who could interpret them unto Pharaoh.

Then spoke the chief cup-bearer unto Pharaoh, saying: My errors do I remember this day. Pharaoh was incensed against his servants, and placed me in custody in the house of the chief of the men of slaughter, even me, and the lord of the bread-makers. And we dreamed a dream in one night, I and he; we dreamed each his own dream with its own significant meaning. And there was with us a young man, a Hebrew, a slave of the lord of the men of slaughter; and we told him our dreams, and he interpreted them unto us; to each according to the meaning of his dream did he interpret it. And it came to pass, even as he interpreted to us, so the events took place. I was restored to my station, and he was transfixed upon a gibbet.

Then Pharaoh stretched out his hand, and commanded that Joseph should be summoned. And they caused him to run with speed out of the dungeon. And he let himself be shaved, and changed his garments, and went in unto Pharaoh. And Pharaoh said unto Joseph: A dream have I dreamed, and no one here can interpret it. But I have heard a saying concerning thee, that as soon as thou hearest a dream, thou canst interpret it. And Joseph answered Pharaoh, and said: Not from me, but from another, doth the power proceed. The Elohim shall give Pharaoh an answer of peace.

Then Pharaoh said unto Joseph: I was in my dream, and, behold, I stood upon the bank of the shining flood of the Nile; and, lo, there came up out of the shining flood of the Nile seven cows, fat in flesh, and fair in appearance; and they pastured among the sedge of the marsh. And, behold, seven other cows came up after them, lean, and exceeding-

ly evil-looking, and thin of flesh. As wretched as these, I have seen none in all the land of Mizraim. And the lean and evil-looking cows devoured the first seven fat cows; and when those eaten had come into the inward parts of the eaters, it was not discernible that they had consumed them; but they were still evil-looking, as at the beginning. Then I awoke.

And when again I was in my dream, I saw, and, behold, seven ears, full and good, grow up upon one stalk. And, behold, seven ears, dried up, thin, and blighted by the east wind, shot up after them. And the thin ears consumed the seven good ears. And I told it unto the sacred scribes; but none of them could expound it to me.

Then said Joseph unto Pharaoh: The dreams of Pharaoh are one. What the Elohim intendeth to do hath he here set out before Pharaoh. The seven good cows are seven years; and the seven good ears are seven years; the dreams are one. And the seven lean and evil-looking cows that came up after them are seven years; and likewise the seven empty ears blighted by the east wind; they signify that seven years of famine shall follow. This is the word which I have declared unto Pharaoh: What the Elohim will do, he hath caused Pharaoh to see. Behold, seven years are coming with great abundance, even unto excess, in all the land of Mizraim. And there shall arise after them seven years of famine; and all the fulness of the superabundance shall be forgotten in the land of Mizraim; and the famine shall waste the land completely. And the greatness of the abundance shall not be remembered in the land because of that famine which shall come afterwards; for it shall be exceedingly heavy. But that the dream was repeated twice unto Pharaoh, is a token of the certainty, that the word is firmly determined by the Elohim, and that the Elohim will hasten to bring it to pass. Now therefore, let Pharaoh provide a man, intelligent and wise, and set him over the land of Miz-

raim. Let Pharaoh proceed to do this, and let him appoint overseers over the land, and procure the fifth part of the produce of the land of Mizraim in the seven years of fulness. And let them gather all the grain of these good years that are to come, and heap up wheat under the authority of the hand of Pharaoh; and let them establish granaries in the cities, and reserve it there. And the food shall be kept in deposit for the land to be used during the seven years of famine, which shall come upon the land of Mizraim; that the land be not destroyed by hunger.

And this counsel seemed good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants: Is it possible to find another man like unto this, one in whom dwells the Spirit of the Elohim? And Pharaoh said unto Joseph: Forasmuch as the Elohim hath caused thee to know all this, none other can be of such understanding and wisdom as thou art. Thou shalt be over my house, and when thy mouth speaketh, let all my people kiss their hands in submission. Only in the throne of the king will I be greater than thou. And Pharaoh said unto Joseph: Behold, I have given thee authority over all the land of Mizraim. And Pharaoh took off his signet-ring from his hand, and put it upon the hand of Joseph, and caused him to be arrayed in robes of the finest silk, and hung a chain of gold about his neck. And he caused him to mount, and ride in his second ranking chariot; and proclaiming him, the criers shouted before him: "Abreck," which means: kneel unto the father of the king. And he made him lord over all the land of Mizraim. And Pharaoh conferred upon Joseph the name: Zaphenath-paneah, which means: the saviour of the ages. And he gave him to wife Asenath, the daughter of Potiphera, the prince-hierarch of the City of the Sun. And Joseph went out to survey the land of Mizraim.

And Joseph was the son of thirty years when he stood before the face of Pharaoh, the king of Mizraim. And Jo-

seph departed from the presence of Pharaoh, and travelled throughout all the land of Mizraim. And during the seven years of fulness the earth brought forth so abundantly that each grain yielded a handful. And during the seven years of fruitfulness which were in the land of Mizraim, he gathered up the abundance of grain, and stored it away for food in the granaries of the cities; the corn of the fields which surrounded every city, did he give into the custody of the same. Thus Joseph gathered grain in abundance as the sand of the sea, multiplying it exceedingly, until he left off writing down the count, for it was measureless beyond reckoning.

And before the years of the famine came, two sons were born unto Joseph, whom Asenath, the daughter of Potiphera, the prince of the City of the Sun, bore unto him. And Joseph called the name of the first-born Manasseh: For, said he, the Elohim hath caused me to forget all my struggles, and all that I suffered through my father's house. And the name of the second called he Ephraim, saying: For the Elohim hath made me fruitful in the land of my misery.

Then came to an end the seven years of abundance, in the land of Mizraim. And the seven years of famine began to come, even as Joseph had foretold. And there was starvation in all other lands; but everywhere in the land of Mizraim there was bread. And when also all the land of Mizraim began to suffer from hunger, the people cried unto Pharaoh for bread. And Pharaoh said unto all Mizraim: Go unto Joseph; what he saith unto you, do. And when the famine was upon all the face of the land, then Joseph opened all the places wherein there was grain, and broke the hunger of Mizraim. For the famine increased sorely in the land of Mizraim. And all the surrounding countries came into Mizraim, even unto Joseph, to buy grain, for the famine was crushing in all the lands.

THE COMING OF JOSEPH'S TEN BRETHREN

Now Jacob was aware that grain could be bought in Mizraim, and Jacob said unto his sons: Why do ye gaze one upon another? And he said: Behold, I have heard that grain is sold in Mizraim. Go down thither, and buy for us from thence; then we shall live, and not die. And the ten brethren of Joseph went down to buy wheat from Mizraim. But Benjamin, the brother of Joseph, Jacob did not send with his brethren. For he said: Some deadly accident might befall him. And the sons of Israel went down to buy grain among those caravans that came for the same purpose; for starvation was abroad in the land of Canaan.

And Joseph was the sultan over the land. It was he who controlled the selling of wheat to all the people of the land. And the brethren of Joseph came, and prostrated themselves before him with their faces to the earth. When Joseph saw his brethren, he knew them; but he acted as a stranger unto them, and spoke harsh words unto them. And he said unto them: Whence come ye? And they answered: From the land of Canaan to buy food. And Joseph knew his brethren; but they knew not him. And Joseph remembered the dreams which he had dreamed of them, and said unto them: Foot-running spies are ye. To see the nakedness of the land are ye come. And they said unto him: Not so, my lord; but to buy food are thy servants come. We are all the sons of one man; upright men are we; neither do thy servants travel on errands of evil. But he said unto them: Nay, but to view the exposed places of the land are ye come. And they answered: We, thy servants, are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and the other is no more. But Joseph said unto them: It is even as I spoke unto you when I

said: Ye are foot-running spies. Hearken. By what ye have said, shall ye be proved. By the lives of Pharaoh, ye shall never depart from here, unless your youngest brother come hither. Let one of you be sent, that he may fetch your brother. Meanwhile ye shall be kept in chains, that your words may be tested, whether there be truth in you. Otherwise, by the lives of Pharaoh, foot-running spies are ye. And he herded them all together into prison for three days.

But on the third day Joseph said to them: This do, and ye shall live. I fear the Elohim. If ye be upright men, then let one of your brethren remain bound in the house of your prison. But depart ye, and carry hence the grain, that it may break the hunger of your houses; and bring your youngest brother unto me; so shall your words be confirmed, and ye shall not die. And they agreed to do so. And they said one to another: Of a truth, we are laden with guilt on account of our brother, whose anguish of soul we saw, when he besought our pity, and we would not hear; therefore is this distress come upon us. And Reuben answered them, and said: Did I not speak unto you, saying: Sin not against the lad; and ye would not hear? Behold, therefore is now his blood required. But they knew not that Joseph understood them; for there was an interpreter between them. And he turned away from them, and wept; and afterwards he returned, and spoke unto them. And he had Simeon taken from among them, and he let him be put in chains before their eyes. Then Joseph commanded his slaves to fill their vessels with wheat, and to restore every man's silver into his sack, and to give them provision for the way. And thus it was done unto them.

And they loaded their asses with their grain, and departed thence. And on their camping-ground, as one of them opened his sack to give his ass fodder, he saw his silver; and, behold, it was in the mouth of his bag. And he said

unto his brethren: My silver has come back to me. Lo, it is even in my bag. And their hearts went out of them; and they turned trembling one to another, saying: What is this that the Elohim hath done unto us?

And they came unto Jacob their father, unto the land of Canaan, and told him all that had befallen them, saying: The man, the lord of the land, spoke sharply unto us, and took us to be spies of the country. And we said unto him: We are upright men; we are not foot-running spies. Twelve brethren are we, sons of one father; one is no more, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us: Hereby will I learn whether ye be upright; one of your brethren ye shall leave with me; then take what ye need to break the hunger of your households, and depart hence. But bring your youngest brother unto me. Thus shall I know that ye are not travelling spies, but upright men. Then will I restore your brother, and ye may go about, and trade in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of silver was in his sack. And when they and their father saw their bundles of silver, they were struck with fear. And Jacob their father said unto them: You are making me childless. Joseph is no more, and Simeon is no more; and Benjamin also ye would take. Upon me have all these evils fallen. And Reuben spoke unto his father, saying: Slay two of my sons, if I bring him not to thee again. Deliver him into my hand, and I will restore him unto thee. But he said: My son shall not go down with you; for his brother is dead, and he only is left. Some deadly accident will come upon him on the way in which ye travel, and ye will bring my gray hairs with sorrow down unto Sheol.

JOSEPH AND HIS ELEVEN BRETHREN

And the famine weighed heavily upon the land. And it came to pass, when they had nearly consumed the grain which they had brought from Mizraim, that their father said unto them: Go hence once more, and buy us a little food. And Judah spoke unto him, saying: The man protested unto us, even with a solemn oath, and declared: Ye shall not see my face, unless your brother is with you. If thou wilt send our brother with us, we will go down and buy thee food; but if thou wilt not send him, we will not go down; for the man said unto us: Ye shall not see my face, unless your brother is with you. And Israel said: Why have ye caused me this evil, by telling the man that ye had yet a brother? And they answered: The man asked and asked us inquisitively concerning ourselves, and concerning our kindred, saying: Is your father yet alive? Have ye another brother? And we answered him according to the nature of his questions, even as his mouth demanded. How could we possibly know that he would say: Bring your brother down?

And Judah said unto Israel his father: Send the youth with me. Then will we arise and go. So shall we live, and not die, both we, and thou, and our little ones. I will give myself as a pledge for him; of my hand shalt thou require him. If I bring him not unto thee again, and set him before thy face, then let me be considered a sinner before thee all my days. For if we had not delayed, we had now been here again this second time. And Israel their father said unto them: If it must needs be so, then do this: take in your vessels of the choice fruits of the land, even such as are celebrated in song; and carry down to the man a gift, a little balm, and a little honey, tragacanth-gum and ladanum, pistachio-nuts, and almonds. And take in your hand a second amount of silver; and bring back also in your hand the silver that was returned in the mouth of your bags; perhaps it was done in error. So take your brother, and arise, go

again unto the man. And may the El Shaddai let you find mercy before the face of the man, that he may let your other brother, and Benjamin, depart with you. And I, if I am to be childless, well, then, childless I am.

And the men took Benjamin, and that gift, and a second amount of silver; and they rose up, and went down to Mizraim, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the master of his household: Bring these men into the house. And slaughter with an abundant slaughter, and prepare a feast; for these men shall eat with me in the brightness of noonday. And the man did as Joseph commanded; and the man brought the men into the house of Joseph. And the men were full of fear, because they were brought into the house of Joseph; and they said: It is because of the silver, which the first time was returned into our bags, that we are brought in. This is done that he may roll the might of himself down upon us; yea, fall upon us, and take us for his slaves, together with our asses.

And they drew near unto the master of the household of Joseph, and they spoke unto him at the door of the house, saying: Oh, my lord, we came down indeed once before to buy food; and it came to pass, when we came to the camping-ground, that we opened our bags, and, behold, every man's silver was in the mouth of his bag,—our silver according to its full weight; and we have brought it back again in our hand. And other silver have we brought down in our hand to buy food. We know not who put our silver in our bags. And he answered: Peace be unto you. Fear not. Your Elohim, and the Elohim of your father, hath given you treasure in your bags. Your silver came to me. And he brought Simeon out unto them. And the man brought the men into the house of Joseph, and gave them water, and they washed their feet; and he gave fodder to their asses. But they made ready the gift in expectation of the coming

of Joseph at noon; for they had heard that they should eat bread there.

And when Joseph entered the palace, they brought into the house, and placed before him, the present which was in their hand; and they prostrated themselves before him, with their faces down upon the earth. And saluting them, he asked concerning their health and prosperity, saying: And your father, the aged one, of whom ye spoke, is he in health? Is he yet alive? And they answered: It is well with thy servant our father; he is yet alive. And they prostrated themselves, and made obeisance. And when he lifted up his eyes and saw Benjamin, his brother, the son of his mother, he said: Is this your youngest brother, of whom ye spoke unto me? And he said: The Elohim be gracious unto thee, my son. And Joseph hastened away, for his heart burned with eager yearning toward his brother; and he sought a place where he might weep freely; and he entered his inner chamber, and wept there. Then he bathed his face, and came forth; and he forced himself, and said: Set on bread. And they placed him by himself, and them by themselves, and the Mizraimites, who did eat with him, apart; because the Mizraimites were not able to eat bread with the Hebrews; for that is an abomination unto the Mizraimites. And they were seated before his face, the first-born according to the right of the first-born, and the youngest according to his youth; and the men were dumbfounded together. And portions of that which was before him were taken by his command, and served unto them; but the portion of Benjamin exceeded the portions of them all five times. And they drank largely with him; yea, they drank themselves merry.

THE TESTING OF THE TEN BROTHERS

And he commanded the master of his household, saying: Fill the bags of the men with food, as much as they can carry, and put the silver of each man in the mouth of his

bag. And my goblet, even the silver goblet, put that in the mouth of the bag of the youngest, and the silver for his grain. And he did according to the words of Joseph, which he had spoken unto him. And as the brightness of the light of the morning shone, the men were sent away, they and their asses. But when they had departed out of the city, and had not yet gone very far, Joseph said unto the master of his household: Arise. Pursue the men; and when thou hast overtaken them, say unto them: Why have ye requited evil for good? The goblet which ye have stolen, is it not that from which my lord drinketh, and whereby he practiceth hydromancy? In so doing, ye have done evil.

And he overtook them, and spoke these same words unto them. Then said they unto him: Why speaketh my lord such words? Far be it from thy servants that they should do such a deed. Behold, the silver which we found in the mouths of our bags, we brought back unto thee out of the land of Canaan. How then should we steal silver or gold out of the house of thy lord? That one of thy servants with whom it is found, let him die the death, and, as for the rest of us, we will become the slaves of my lord. And he answered: Well, then, let it be according to your words. He with whom it is found, shall be my slave; but the rest of you shall go free. Then they made haste, and every man laid his bag upon the ground, and each one opened his bag. So he searched, beginning with the eldest, and ending with the youngest; and the goblet was found in the bag of Benjamin.

Then they rent their garments, and loaded each man his ass, and returned to the city. And Judah and his brethren came to the house of Joseph; and he was yet there. And they prostrated themselves upon the ground before his face. And Joseph said unto them: What deed is this that ye have done? Know ye not that such a man as I am, can indeed by augury search out the hidden things? And Judah said: What shall we say unto my lord? What shall we speak? And

with what shall we justify ourselves? The Elohim hath found out the perversity of thy servants. Behold, we are the slaves of my lord, both we, and he also in whose hand the goblet was found. And he answered: Far be it from me that I should do this. The man in whose hand the goblet was found, he shall be my slave; but the rest of you may depart in peace, and go up unto your father.

Then Judah drew near unto him, and said: Hear me, O my lord. Let thy servant, I pray thee, speak a word in the ears of my lord, and let not thine anger blaze up against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying: Have ye a father, or a brother? Then said we unto my lord: We have an aged father, who hath a young son, a child born unto him in his old age; and his brother is dead, and he is the only offspring left of his mother; and his father loveth him. And thou didst say unto thy servants: Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord: The young man may not leave his father; for his father would die, if he left him. And thou didst say unto thy servants: Unless your youngest brother come down with you, ye shall see my face no more. And it came to pass, when we came up unto thy servant, my father, that we made known unto him the words of my lord. And our father said: Return, buy us a little food. And we said: We cannot go down; yet, if our youngest brother is to go with us, then will we go down; for we may not see the face of the man, unless our youngest brother be with us. But thy servant, my father, said unto us: Ye know that my wife bore me two sons; and the one passed away from me, and I said: Surely, he is torn to death; and I have not seen him since. If now ye shall take this one also away from before my face, and some deadly accident befall him, then ye will bring down my gray hairs to Sheol, laden with evil. Now, therefore, if I go unto thy servant, my father, and the young man, to whose soul his soul is knit, is not with us,

then it will come to pass, when he seeth that the young man is not there, that he will die; and thy servants will bring down the gray hairs of thy servant, our father, with sorrow unto Sheol. For thy servant pledged himself for the young man with my father, saying: If I bring him not back unto thee, then let me be considered a sinner against my father all my days. And now, I beseech thee, let thy servant remain a slave unto my lord instead of the young man; and let the young man go up with his brethren. For how shall I go up unto my father, unless the young man is with me? For I would then be compelled to witness the evil that would strike my father.

JOSEPH REVEALS HIMSELF UNTO HIS BRETHREN

Then Joseph could no longer restrain himself before all those that stood before him; and he cried: Let every man depart from my presence. And no man remained in attendance upon him, when Joseph made himself known unto his brethren. And he lifted up his voice in weeping; and the men of Mizraim heard, and the household of Pharaoh heard. And Joseph said unto his brethren: I am Joseph. Doth my father yet live? And his brethren could not answer him; for they were overwhelmed with terror at his presence. Then said Joseph unto his brethren: Draw near unto me, I pray you. And they drew near. And he said: I am Joseph, your brother, whom ye sold into Mizraim. And now, be not grieved, nor burn up yourselves with vexation, because ye sold me hither; for to preserve life did the Elohim send me here before you. For these two years hath the famine been in the land; and there are yet five years, wherein there shall be neither plowing nor harvest. But the Elohim sent me before you to establish you a remnant in the land, and to give you life, that ye may escape as a great company. And now, you have not sent me hither, but the Elohim; and he hath

made me a father unto Pharaoh, and lord of all his house, and ruler over all the land of Mizraim. Hasten yourselves, and go up unto my father, and say unto him: Thus saith Joseph, thy son: The Elohim hath made me lord of all Mizraim. Come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. And there will I sustain thee, lest thou, and thy household, and all that thou hast, be impoverished; for there are yet to be five years of famine. And, behold, your eyes, and the eyes of Benjamin my brother, see that it is my mouth that speaketh unto you. And ye shall tell my father of the weight of all my glory in Mizraim, and of all that ye have seen; and ye shall make haste, and bring my father down hither. And he fell upon the neck of Benjamin his brother, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept while he embraced them. And after that his brethren took courage and talked with him.

And when the report of this reached the house of Pharaoh, and it was said: The brethren of Joseph are come; it was good in the eyes of Pharaoh, and in the eyes of his servants. And Pharaoh said unto Joseph: Say unto thy brethren: This do ye; load your beasts, and depart. Go unto the land of Canaan; and take your father, and your households, and come unto me; and I will give you the best of the land of Mizraim, and ye shall eat the choicest things of the land. Now, in this matter thou hast my command. This do ye: take out of the land of Mizraim chariots for your little ones, and for your women, and bring your father, and come. And let not your eyes look with worry on your household goods; for the best of all the land of Mizraim is yours.

And so, as they were bidden, did the sons of Israel. And Joseph gave them chariots, and also provisions for the way, according to the decree of the mouth of Pharaoh. And to all,

and each of them, he gave changes of raiment; but to Benjamin he gave three hundred shekels of silver, and five changes of raiment. And likewise he sent to his father ten asses loaded with the choicest things of Mizraim, and ten she-asses loaded with wheat and bread and other foodstuffs for his father on the journey. So he sent his brethren away, and they departed. But he said unto them, as they went: See to it that you be not stirred with passion in the way.

And they went up out of the land of Mizraim, and came into the land of Canaan unto Jacob their father. And they declared unto him, saying: Joseph is yet alive, and he is ruler over all the land of Mizraim. And his heart became weak; for he believed them not. But when they told him all the words of Joseph, which he had said unto them, and when he saw the chariots which Joseph had sent to carry him, then the spirit of Jacob their father revived. And Israel said: It is enough. Joseph my son is yet alive. I will go hence and see him before I die.

THE EMIGRATION OF ISRAEL TO MIZRAIM

And Israel broke camp, and set out with all that he had, and came to Beer-sheba, the Well of the Oath, where he offered up sacrifices of slaughter unto the Elohim of Isaac his father. And the Elohim spoke unto Israel in the visions of the night, and said: Jacob! Jacob! And he answered: Behold, here I am. And he said: I am the Mighty One, the Elohim of thy father. Fear not to go down into Mizraim; for there I will make of thee a great nation. I will go down with thee into Mizraim; and I will also of a surety bring thee up again. And Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba, the Well of the Oath; and the sons of Israel carried Jacob their father, and their little ones, and their women, in the chariots which

Pharaoh had sent to carry him. And they took their cattle, and their substance, which they had acquired in the land of Canaan, and came into Mizraim, even Jacob, and all his offspring with him; his sons, and the sons of his sons with him; his daughters, and the daughters of his sons; yea, all his offspring brought he with him into Mizraim.

And these are the names of the sons of Israel, who were going into Mizraim, even Jacob and his sons: Reuben, the first-born of Jacob. And the sons of Reuben: Hanoah, and Pallu, and Hezron, and Carmi. And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanitess. And the sons of Levi: Gershon, Kohath, and Merari. And the sons of Judah: Er, and Onan, and Shelah, and Perez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron, and Hamul. And the sons of Issachar: Tola, and Puvah, and Job, and Shimron. And the sons of Zebulon: Sered, and Elon, and Jahleel. These are the sons of Leah, whom she bore unto Jacob in Paddan-aram, and also Dinah his daughter. All the souls, including sons and daughters, were thirty and three. And the sons of Gad: Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher: Jimnah, and Jishvah, and Jishvi, and Beriah, and Serah, their sister. And the sons of Beriah: Heber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore unto Jacob, even sixteen souls. The sons of Rachel, the wife of Jacob: Joseph and Benjamin. And unto Joseph were born in the land of Mizraim Manasseh and Ephraim, whom Asenath, the daughter of Potiphera, the hierarch-prince of the City of the Sun, bore unto him. And the sons of Benjamin: Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. These are the sons of Rachel, who were born to Jacob; all the souls were fourteen. And the sons of Dan: Hushim. And the sons of Naphtali: Jahzeel,

and Guni, and Jezer, and Shillem. These are the sons of Bilhah, whom Laban gave unto Rachel his daughter, and these she bore unto Jacob; all the souls were seven. All the souls that came with Jacob into Mizraim, who had proceeded out of his loins, besides the wives of the sons of Jacob, were altogether sixty and six souls. And the sons of Joseph, who were born unto him in Mizraim, were two souls. All the souls of the house of Jacob, who came into Mizraim, were seventy.

And he sent Judah before him unto Joseph, to bring information concerning his coming, and to make preparation for him at Goshen. And they came into the land of Goshen. And Joseph commanded them to harness his chariot, and he went up to Goshen to meet Israel his father. And when he appeared before him, he fell upon his neck, and wept long upon his neck. And Israel said unto Joseph: Now I am ready to die with joy, because I have seen thy face, and know that thou art yet alive. And Joseph said unto his brethren, and unto the household of his father: I will go up, and declare unto Pharaoh, saying unto him: My brethren, and the house of my father, who were in the land of Canaan, are come unto me. And the men are feeders of flocks, for men of cattle have they been; and they have brought their flocks and their herds, and all that they have. And it shall come to pass, when Pharaoh shall summon you, and shall ask: What is your occupation? that ye shall answer: Men of cattle have thy servants been from our youth even until now, both we and our fathers; that ye may dwell in the land of Goshen. For unto Mizraim every shepherd is an abomination.

THE SETTLEMENT IN THE LAND OF GOSHEN

Then Joseph came and declared unto Pharaoh, saying: My father and my brethren, and their flocks, and their herds, and all that they possess, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And from

among the whole company of his brethren, he selected five men, and presented them before the face of Pharaoh. And Pharaoh said unto his brethren: What is your occupation? And they answered Pharaoh: Feeders of sheep are thy servants, both we, and our fathers. And they said further unto Pharaoh: We have come to sojourn in the land; for in the land of Canaan, where the famine is heavy, there is no pasture for the flocks of thy servants. Now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying: Thy father and thy brethren are come unto thee. The land of Mizraim lies open before thee. Make thy father and thy brethren dwell in the best province thereof; even in the land of Goshen let them settle. And if thou knowest men of ability and prowess among them, then make them princes over those who are over my herds.

JACOB BEFORE PHARAOH

And Joseph brought in Jacob his father, and placed him before the face of Pharaoh. And Jacob blessed Pharaoh. And Pharaoh said unto Jacob: What are the days of the years of thy life? And Jacob answered Pharaoh: The days of the years of the wanderings of my exile are a hundred and thirty years. Few and evil have been the days of the years of my life, and they have not reached unto the days of the years of the life of my fathers in the days of the sojournings of their exile. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. And Joseph settled his father and his brethren, and gave them a possession in the land of Mizraim, in the choicest province of the land, even in the land of Rameses, the Son of the Sun, as Pharaoh had commanded. And Joseph sustained his father, and his brethren, and the entire household of his father, with bread, giving each according to the number of the mouths of their little ones.

THE POLITICAL ECONOMY OF JOSEPH

And there was no bread in all the land; for the famine was exceedingly crushing, so that the land of Mizraim, and the land of Canaan, were prostrated, and pined away on account of the famine. And Joseph had gathered up all the silver that was found in the land of Mizraim, and in the land of Canaan, for the grain which they had bought. And Joseph brought the silver into the house of Pharaoh. And when there was no more silver in the land of Mizraim, and in the land of Canaan, all Mizraim came unto Joseph, saying: Give us bread. Why should we die before thine eyes? For there is no more silver. And Joseph said: If there is no more silver, then bring hither your cattle, and I will give you bread for your cattle. So they brought their cattle unto Joseph; and Joseph gave them bread in exchange for their horses, and for the small cattle of the flocks, and for the great cattle of the herds, and for the asses. And he led them as a shepherd, providing them with food in exchange for all their cattle, during that year. And when that year was finished, they came unto him the second year, and said unto him: We will not hide from thee, O our lord, that our silver is all spent. Thou, O our lord, also hast the beasts of our herds. There is nothing left in the sight of thee, O our lord, except our bodies and our soil. Why should we perish before thine eyes, both we and our soil? Buy us and our soil for bread; and we, together with our soil, will be the slaves of Pharaoh. And give us seed, that we may live, and not die, and that the land be not laid waste.

So Joseph bought all the soil of Mizraim for Pharaoh; and the Mizraimites sold every man his field, because the famine weighed crushingly upon them; and the land became Pharaoh's. But the people he transferred from city to city, from one extremity of the boundary of Mizraim, even unto the other end thereof. Only the soil of the priests did he not

buy; for the priests had their allotments of ground from Pharaoh, and did live on their land-grants which Pharaoh gave them; therefore did they not sell their soil. Then said Joseph unto the people: Behold, this day I have bought you and your soil for Pharaoh; lo, here is seed for you; and now, sow your soil. And it shall come to pass at the ingathering of the yield, that ye shall render a fifth part unto Pharaoh, and four parts ye shall keep for seed of the field, and for food for yourselves, and for your households, and for your little ones to eat. And they answered: Thou hast kept us alive; only let us find grace in thine eyes, O our lord, and we will be the bondmen of Pharaoh. And Joseph made it a statute concerning the soil of Mizraim unto this day, that Pharaoh should have the fifth part; but the soil of the priests only became not Pharaoh's.

JACOB'S CHARGE CONCERNING HIS BURIAL AT CANAAN

And Israel dwelt in the land of Mizraim, in the land of Goshen. And they acquired possessions therein, and were fruitful, and multiplied exceedingly. And Jacob lived in the land of Mizraim seventeen years; so the days of Jacob, the years of his life, were a hundred and forty-seven years. And the days of Israel drew nigh unto his death; and he called his son Joseph, and said unto him: If now I have found grace in thine eyes, place, I pray thee, thy hand upon the covenant-token under my loin, and show unto me kindness and faithfulness. Bury me not, I pray thee, in Mizraim; but I will lie down with my fathers; and thou shalt carry me out of Mizraim, and bury me in their burial-place. And he answered: I will do even according to thy word. But he said: Swear unto me. And he swore unto him. And Israel made obeisance, touching the top of the scepter of Joseph.

JACOB BLESSES HIS GRANDSONS

And it came to pass after these things, that it was told Joseph: Behold, thy father is sick. And he took with him his two sons, Manasseh and Ephraim. And it was made known unto Jacob, and it was said: Behold, thy son Joseph cometh unto thee. And Israel made himself strong, and sat upon the bed. And Jacob said unto Joseph: The El Shaddai appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me: Behold, I will make thee fruitful, and multiply thee, and I will make thee an assembly of tribes, and I will give this land to thine offspring after thee for a possession through the ages. And now, thy two sons, who were born unto thee in the land of Mizraim, before I came unto thee, into Mizraim, they shall be mine. Even as Reuben and Simeon, so shall Ephraim and Manasseh be considered mine. But thine offspring, which thou begetteth after them, shall be thine. After the name of their brethren shall they be called in the lot of their inheritance. And as for me, when I came from Paddan, my Rachel died on account of me, during the journey in the land of Canaan, when there was yet a stretch of road to travel unto Ephrath; and I buried her there on the way to Ephrath, which is Bethlehem.

And Israel beheld the sons of Joseph, and said: Who are these? And Joseph said unto his father: They are my sons, whom the Elohim hath given me here. And he said: Lead them, I pray thee, unto me, and I will bless them. For the eyes of Israel were dull because of old age, and he could not see clearly. So he brought them near unto him; and he kissed them, and clasped them to his bosom. And Israel said unto Joseph: I had not thought to see thy face; and, lo, the Elohim hath caused me to see thine offspring also. And Joseph brought them out from between his knees; and they prostrated themselves with their faces to the earth. And Joseph

took the two, Ephraim in his right hand toward the left hand of Israel, and Manasseh in his left hand toward the right hand of Israel, and brought them near unto him. And Israel stretched out his right hand, and laid it upon the head of Ephraim, who was the younger, and his left hand upon the head of Manasseh. He crossed his hands thus in response to divine wisdom; for Manasseh was the first-born. And he blessed Joseph, and said: The Elohim before whose countenance my fathers Abraham and Isaac did walk, the Elohim who guided me like a Shepherd, from the moment my being came into existence, unto this day, even that Angel who hath redeemed me from all evil, bless the lads; and let them be called by my name, and by the name of my fathers Abraham and Isaac; and let them multiply like fish in the inward parts of the land.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it was evil in his eyes; therefore he grasped the hand of his father, in order to turn it from the head of Ephraim unto the head of Manasseh. And Joseph said unto his father: Not so, O my father; for this is the first-born. Put thy right hand upon his head. But his father refused, and said: I know, O my son, I know. He also shall become a people, and he also shall become powerful; nevertheless, his younger brother shall be greater than he; and his offspring shall become the fulness of the tribes. So he blessed them on that same day, saying: By thee shall Israel bless, and say: The Elohim establish thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh. And Israel said unto Joseph: Behold, I die; but the Elohim will be with you, and bring you back unto the land of your fathers. Moreover, I have given thee one shoulder of the mountain of Shechem, in preference to thy brethren, which I have taken out of the hand of the Amorite with my sword and with my bow.

JACOB BLESSES HIS SONS, AND DIES

And Jacob called his sons unto him, and said: Gather yourselves together, and I will declare unto you that which shall befall you in the sequence of the coming days.

Assemble yourselves, and hear, O ye sons of Jacob:

Yea, hearken unto Israel your father.

Reuben, my first-born art thou,

My power, and the first-fruits of my potency,

The abounding excellency of exaltation,

The superabundance of puissance.

As rushing waters, thou has been insolently injurious.

Thou shalt not retain the pre-eminence,

Because thou didst ascend upon the bed of thy father.

Then didst thou defile it.

Yea, he did ascend upon my couch.

Simeon and Levi, that pair of brothers!

Their swords are weapons of violence.

O my soul, enter not thou into their secret council;

Unto their assembly, O my glory, be not thou united.

For in their snorting rage they slew the man,

And with delight did they mutilate a bull.

Accursed be their fury, for its might was fierce;

And the overflow of their wrath, for it was harsh.

I will divide them in Jacob,

And scatter them in Israel.

Judah, thou art he whom thy brethren shall acclaim the regal one.

Thy hand shall be upon the neck of thine enemies.

The sons of thy father shall prostrate themselves before thee.

A lion-whelp is Judah.

From the prey, O my son, thou art gone up to the mountain.

He crouched down, he reposed as a lion,

Yea, as a bold lioness. Who shall dare to rouse him up?
The royal scepter shall not depart from Judah,
Nor a writer of statutes from his feet,
Until the Son of the Second Birth, the Peace-Bringer,
shall come;

And unto him shall be the adherence of the nations.
He bindeth his young ass unto the vine,
And the foal of his ass unto the noble branch of the vine;
He hath washed his garments in wine,
And his mantle in the blood of grapes.
The fiery lustre of his eyes gleam more darkly than wine,
And his teeth are whiter than milk.

Zebulon shall dwell at the shores of the sea;
His commerce shall be with the ships of the coast;
And his border shall be over against Sidon.

Issachar is a strong-boned ass,
Crouching between the hill-ranges.
And he saw that the place of rest was good,
And the land, that it was lovely.
So he bowed his shoulder to carry heavy loads,
And submitted to the drudgery of a servant.

Dan shall judge his people,
As one of the tribes of Israel.
Dan shall be a serpent in the way,
A horned snake in the path,
That biteth the heels of the horse,
So that his rider falleth backward.
For thy salvation, O Jehovah, do I wait.

Gad shall be assaulted by marauding bands;
But he shall resist, and harass their rear.

Out of Asher cometh the fatness which is his bread,
And royal dainties shall he yield.

Naphtali is a swift hind sent forth;
He giveth words of beauty.

Joseph is the son of a fruitful tree,
The son of a fruitful tree by a fountain;
His daughters pass over the wall with stately tread.
The lords of the arrows embittered his life;
They shot at him, opposing him with satanic hatred.
But his bow retained its perpetual strength,
And the arms of his hands were sheathed in armour of
gold,
By the hands of the Mighty One of Jacob,
Through the name of him who is the Shepherd and the
Rock of Israel,
Even the Mighty One of thy father, who shall help thee,
And by the All-Sufficient One, who shall bless thee,
With blessings of the heavens above,
Blessings of the primeval ocean that croucheth beneath,
Blessings of the breasts, and of the womb.
The blessings of thy father
Are mightier than the blessings of my begetters,
Even unto the utmost bounds of the everlasting hills;
They shall be upon the head of Joseph,
Yea, upon the crown of him,
Who is a prince among his brethren.

Benjamin is a wolf that raveneth; -
In the morning he shall devour his prey,
And in the evening he shall divide the spoil.

All these are the twelve tribes of Israel; and this is what their father spoke unto them. Thus he blessed them. He blessed each one with his own peculiar blessing. And he commanded them, saying unto them: I am being gathered unto my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, even in the double cave that is in the field of Machpelah, which is eastward from

Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite, as a possession for a burial-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The acquisition of the field, and of the cave that is therein, was from the sons of Heth. And when Jacob had finished his commandments unto his sons, he drew up his feet into the bed, and expelled his last breath, and was gathered unto his people.

THE BURIAL OF JACOB

Then Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants, the healers, to embalm his father; and the healers embalmed Israel. And this was accomplished for him in forty days; for so many days are required for the process of embalming. And Mizraim wept for him seventy days.

And when the days of mourning for him were past, Joseph spoke unto the members of the house of Pharaoh, and said: If now I have found favour in your eyes, speak, I pray you, in the ears of Pharaoh, and say: My father made me swear an oath, saying: Lo, I die. In the tomb which I have hewed out for myself in the land of Canaan, there shalt thou bury me. Now therefore, let me go up, I pray thee, and bury my father; and I will return again. And Pharaoh said: Go up, and bury thy father, according to the oath he made thee swear.

So Joseph went up to bury his father; and all the servants of Pharaoh, the venerable counselors of his house, and all the rulers and governors of the provinces of the land of Mizraim, and all the house of Joseph, and his brethren, and the household of his father, did go up with him. Only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him a vast multitude

of both chariots and horsemen; and the encamping host was very great.

And they came to the threshing-ground of the buck-thorn plain, which is beyond the Jordan; and there they celebrated the obsequies with a very great and heavy lamentation. And he celebrated the obsequies for his father seven days. And when the inhabitants of the land, the Canaanites, beheld the obsequies on the threshing-ground of the buck-thorn plain, they said: Crushing indeed, is this mourning to those of Mizraim. Therefore the name of the place, which is beyond the Jordan, was called Abel-Mizraim, that is: the Mourning of Mizraim.

And the sons of Jacob did unto him, even as he had commanded them. And his sons carried him into the land of Canaan, and buried him in the double cave of the field of Machpelah, which Abraham bought with the field, as a possession for a burial-place, of Ephron the Hittite, eastward from Mamre. And Joseph returned unto Mizraim, after he had buried his father, he, and his brethren, and all that went up with him to bury his father.

THE BRETHREN OF JOSEPH DREADING HIS VENGEANCE

Now when the brethren of Joseph saw that their father was dead, they said: Perhaps Joseph does hate us, and will hurl back upon us, in a full measure, all the evil which we did unto him. And they transmitted a command unto Joseph, saying: Thy father uttered this charge before he died, and said: Thus shall ye say unto Joseph from me: Oh thou, forgive now, I pray thee, the misdeeds of thy brethren, and their sin; for they have done evil unto thee. And now, we pray thee, forgive the transgression of the servants of the Elohim of thy father. And Joseph wept when they spoke thus unto him. And his brethren also came and pros-

trated themselves before his face, and said: Behold, we are thy slaves. But Joseph said unto them: Fear not; for am I not under the Elohim? Now as for you, ye thought evil against me; but through the decree of the Elohim it was turned into good, that he might do what he is doing this day, namely, save much people alive. Therefore, fear ye not. I will sustain you, and your little ones. And he comforted them, and spoke unto their hearts.

THE DEATH OF JOSEPH

And Joseph dwelt in Mizraim, he, and the house of his father. And Joseph lived a hundred and ten years. And Joseph saw the children of Ephraim of the third generation. The children also of Machir, the son of Manasseh, were born upon the knees of Joseph. And Joseph said unto his brethren: I die; but the Elohim will surely visit you, and bring you up from this land, unto the land, which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the sons of Israel, and said: The Elohim will surely visit you, and ye shall carry up my bones from this place. So Joseph died, the son of a hundred and ten years. And they embalmed him, and they laid him in a sarcophagus in Mizraim.